THE PACIFIC CHURCHMAN

VOLUME LVII. SAN FRANCISCO, NOVEMBER, 1921 NUMBER 4

PACIFIC CHURCHMAN JUBILEE AND PUBLICITY NUMBER

IN THIS ISSUE:

The Oldest Diocesan Paper

From the News Notes of the Publicity Department of the National Council

"The oldest Church paper—who knows which it is? The current volume number of 'The Arizona Church Record' is 31; of 'The Diocese of Chicago,' 34; 'The Montana Churchman,' 39; 'The Messenger' (Southern Ohio), 14; 'The Minnesota Missionary,' 45; 'The Church News' (West Virginia), 46; 'The Gospel Messenger' (Central New York), 47; 'The Northeast' (Maine), 49; 'The Church News, (Missouri), 50; *The Pacific Churchman* of California and the Pacific Province, 56."

Publicity and a Progressive Church

From an Editorial, by the Rt. Rev. WILLIAM FORD NICHOLS, D. D.

"There is a wide disposition just now to use Church publicity for all it is worth in its best agency for informing our people what is and what might, would, could and should be the activities of a progressive Church. * * * Our Church periodicals have never been supported or read as they ought. Now, in the Church at large the matter has been taken actively and ably in hand by various publicity committees. *The Pacific Churchman* will do all it can to fall into line with this movement to carry out the wishes and efforts of our newly appointed committees on publicity."

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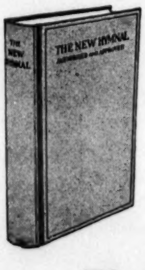

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Contributions for each Department should be sent to its Editor before the 18th of the month.

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To Publishers: Kindly send books for review to the office of the Editor, 1215 Sacramento Street, San Francisco.

Business communications should be addressed: 330 Sansome Street, San Francisco.

All subscriptions continued unless ordered discontinued. New subscriptions are acknowledged by sending the paper. When a change of address is desired, both the old and the new address must be given, including town, county and State.

BUSINESS MANAGER
Frederick H. Avery, 330 Sansome Street, San Francisco

Fifty Years Since

Several bound volumes of The Pacific Churchman dating from the year 1870 having been preserved when many documents were destroyed in the great fire of 1906, from one of them we are able to make some excerpts dated November 2, 1871, just fifty years ago this very issue. The paper was then an eight-page weekly issue, with the Rev. D. D. Chapin as editor and Cubery & Co., 536 Market street, publishers. The price was "$3.50 per annum—United States coin—$2.50 if paid in advance." Of interest in this Centennial year of the General Missionary Society is an address at the General Convention of 1871 in Baltimore, by the present Presiding Bishop, Bishop Tuttle, then Bishop of Utah, Idaho and Montana, at the "Missionary Jubilee" clebrating fifty years of the society. Characteristic of our venerable leader as the Church knows and loves him today, is the whole address in its ringing faith and pioneer sagacity. Note this, for example, about self-help: Let the Bishop "go and evoke self-help, evoke the local co-operation and assistance to the fullest degree, not simply as a matter of dollars and cents but because giving is a part of the Christian life. We have no right to live here on earth and try to do the Savior's work without giving, any more than we have without praying; and the giving is not all to be done by the rich people and the giving is not all to be done by the eastern people; the giving must also be done by themselves in the new and the poor communities." That sentiment has lost nothing in the value for the Centennial that it had for the Semi-Centennial.

Several pages are covered with a report of the General Convention of 1871 and editorial comment. Action on the great Chicago fire is noted. A discussion of the House of Deputies on the use of the Prayer Book was "fearfully long and tedious, the patience and temper of the House having been exhausted." The proposed Canon on Ritual led to the debate in which the famous speech of Dr. James deKoven was delivered.

The Rev. Dr. Lyman, afterwards Bishop of North Carolina, was rector of Trinity Church, San Francisco, and the Rev. A. C. Garrett, now Bishop of Dallas, was rector of the then St. James' Church, San Francisco, which afterwrads went out of existence. There was one Bishop and forty-eight clergy on the list of the then Diocese which was coterminous with the State.

Advertisements indicate good support of the weekly edition from that quarter and reflect the names in firms, boards of directors, etc., of leading Churchmen and citizens of the period.

A spirited letter from a correspondent at the General Convention in Baltimore makes animated comment upon men and things. There was a discussion as to "the best way to get reports before the whole Church." That has a familiar sound in the present year of grace. And as to things this is not lacking in "observation" in describing the interior of one of Baltimore's large churches: "Mercy on us, the windows are all mere carpet patterns!" All that no doubt has been changed. —W. F. N.

The Christian Faith and the Conference on the Limitation of Armaments

The soldiers of the Prince of Peace must hate war. Most of them believe that war may sometimes be right for one of the combatants. Of practically all who read these words that was the belief concerning the participation of the Allied Powers and America in the World War. There being, alas, no world police force, a kind of police duty was forced upon us by the aggression of Germany. Freedom and democracy must be saved to the world. It was a tragic and terrible alternative—German domination or war. The system of selfish nationalism, of international rivalries, of suspicions and hatreds and competitive struggle which gave birth to the war was a devilish and pagan system; but we were involved in the system and the choice of war seemed necessary.

But the fact that a nation may enter righteously upon a war does not make war a righteous thing in itself. It is degrading and unworthy. It is barbarous, an appeal to jungle passions, cruel, devastating, the wrecker of innocence, sorrow-bringing, tragic, a sad and awful mockery of men's divine inheritance. Europe and the Near East, Siberia and China and Korea cry aloud to heaven against the appeal to force of arms as an arbiter of human destiny. Christians must hate war and therefore must strive to get rid of war. But getitng rid of war means also getting rid of the causes of war and of the miseries which the existence of the war system bring. The Conference on the Limitation of Armaments appeals to Christians for their support on all these grounds. It does not promise a great deal all at once; but like the League of Nations it is another step in the progress towards a new world order. It can be a definite and great step. Let me set down some of the ways in which its success gives strength to the attack upon war.

1. Just in proportion to its success it brings release from the grievous economic burden of preparation for war. That burden is unthinkably great. Even in America, richest of nations and least sufferer from past wars, 92 per cent of the entire income of the Federal Government goes to paying for past wars and preparing for new ones. If you grumble because of your income tax remember that $92 out of every $100 you pay is for war. America can stand it but Europe is staggering under it. Bankruptcy or disarmament? Economists are pretty solidly agreed that one or the other is the only way out. It is Christian charity to give to the starving children of Europe. It is a higher form of that charity to

help give them conditions under which they need not starve nor perpetually face ruin.

2. Reduction of armaments means the reduction of temptation to war. In 1914 there fell with a crash the foundations of that wretched sophism "the way to preserve peace is to prepare for war." There still survive people who believe it, but the world has no use for it any more. The world knows that the possession of armed force is and always must be a temptation to use it. Of course, they shot one another in the frontier towns when every man carried a gun and practiced to shoot first. The big fleet or the big army gives security to aggression and bullying and bad manners. It educates a powerful group of men whose business it is to fight. The best of them don't want to fight; but all their influence as a class makes for regarding war as the natural final solution of international troubles. The big fleet and the big army likewise have behind them vast and powerful forces which profit by armament and profit more by war. Preparation for war is a temptation to fight. The way to preserve peace is to prepare for peace. That is the doctrine of Christ.

3. Disarmament encourages the right attitude among the people generally. It is a matter of group psychology. The fleet and the army perpetually before men's eyes create an outlook upon life which regards war as a necessary and inevitable thing. America before the Great War was a peaceful nation largely because her people were not constantly reminded of war by the preparation for war. They were ready to believe that peaceful means could settle disputes because those were the means which they saw constantly in use. The great fleet in the harbor increases the power of the war idea and so the likelihood of war. Every newspaper, every movie producer, knows this. The movies *teach in words* the triumph of virtue. In fact, however, they bring children and young people among the vicious and corrupt and vile. It is that companionship which makes the movies so dangerous, not their formal teaching. All these outward symbols have indeed a kind of sacramental value. They are channels for spiritual movements. The new schoolhouse fosters the desire for better education. The flag helps the unity and loyalty of the people. The rifle encourages the fighting spirit. Masses of armed men, giant war vessels, the parade of war accustom men to the thought of war. Christianity must accustom them to the thought of peace and the faith that peaceful means may be found to settle international controversies.

4. Turning to America's special position as Christians should see it, the Conference is a tangible recognition at last that America has a positive and constructive duty towards the world. Partisanship and narrowness of vision and ignorance have all worked their evil work among us during the past two years. They have all contributed towards America's tragic loss of moral leadership in the world. But back of them all has been colossal selfishness. The Christian people of America have been content to let selfishness rule. They have confessed with their lips that God is love, and that Christ their Master died for all men. But they have allowed the national course in these days when a world is in torment and crying for their help to be shaped by selfish and unworthy considerations. Men differ as to where the blame lies. Christians can hardly differ as to the facts. High-minded, unselfish longing to serve the world has not been the note of these years. Now at last we come forward with something real and constructive even if limited. It is an effort to serve the world. It is a missionary endeavor.

5. Finally, this conference is a definite attempt to deal reasonably and patiently not only with armaments but with the many vexing trouble-making problems of the Far East. It is the attempt to do on a large scale for one particular set of problems at one particular time what the League of Nations is doing in a less striking fashion for other problems and will ultimately do for the world. It opens these problems for world consideration. It enlists public interest. It creates and guides public sentiment. In so doing it is getting at the roots of the war system. It is striking at selfishness and greed. It is helping to substitute reason and co-operation. It is doing in some degree the thing we all wanted done when we went into the war. We wanted to end war. We wanted to get together with other nations. We wanted to end the sacrifice of the "Unknown Soldier" who was always some one's boy. We wanted to end cruelty and massacre and starvation and devastation. We wanted noble things. The war ended in the reaction; selfishness and partisanship and ignorance leaped again into the saddle. Now is our chance to want noble things again. We must have again the vision of nations really united for the common service of humanity. We must have again the living faith in man's capacity for higher things. We must have again the fine spirit of adventure, the courage to make sacrifices and take risks for without such a spirit the Kingdom of God can not be set forward among men.

The Conference on the Limitation of Armaments appeals to all Christians for their prayers and their sympathetic co-operation. It is a real step towards the end which they seek, the victory of the Prince of Peace over the powers of evil.

—E. L. P.

Notes from the Church Book Shop, Diocesan House, 1217 Sacramento Street, San Francisco

Orders should be sent in at once for "The Living Church Annual" (now the only Church Year Book); Christian Year Kalendar; Misionary Kalendar; Colored Apron Kalendar; Girls' Friendly Calendar; Desk Calendar and Lectionary; and Offering Envelopes.

Mowbray Christmas Cards—Kimball Cards with half-tone pictures,—Book Marks—Silver Crosses—

"The Children's Daily Service" by Blandina Stanton Babcock—"A Year Book of Text, Verse and Prayer."

Books for the Healing Mission and for those who wish to be healed: "In His Presence" by Dean Scarlett; (we have sold over 100 of these); "The Gospel of Life" by Rev. P. S. Gilman; "Thoughts for Weary Hours;" "The Psychology of Orthodoxy" by Edwin Lincoln House; "A Help to Happiness" by Mrs. James Otis Lincoln, a new edition with additions; "Consecrated Common Sense" by Mrs. Lincoln, a second Help to Happiness Book is on the press.

The publishers are all out of the old words only Hymnal, but we have quite an assortment single and in combination with the Prayer Book in 48mo and a few in larger sizes. We have also the New Hymnal with and without music, single and in Combination with Prayer Book.

Those contemplating Christmas Memorials will find an assortment of Chancel Prayer Books, Hymnals, and Altar Service Books. We can also supply Gorham Brass and Silver Vessels, Alms Basons, Altar Desks, Processional Crosses, etc., Marble Fonts, Private Communion Services, etc.

We have a full line of The S. P. C. K. publications and can supply any book published.

Second hand Theological Books from libraries of deceased clergymen.

Two Valuable and Timely Books

We have received the information that two most valuable and timely books are just off the press. They are both written by Mrs. James O. Lincoln, who has had a wonderful experience in the field of the modern interpretation of religious truth in its application to the problems of health and happiness. The titles of the books are: "A Help to Happiness," and "Consecrated Common Sense." The former is a reprint of a former edition, but with many valuable additions.

Both of these books will be found most interesting and profitable not only for individual reading but for class study and discussion. They may be had at the Bureau of Supply, 1217 Sacramento street. The price will be about 50 cents and $1, respectively.

Diocese of California

Appointments of the Bishop Coadjutor

NOVEMBER

6. A. M.—Paso Robles	
13. A. M.—All Souls, Berkeley	P. M.—Advent, Oakland
20. A. M.—Gilroy	P. M.—Hollister
27. A. M.—Palo Alto	P. M.—Los Altos

DECEMBER

4. A. M.—St. Clement's, Berkeley	P. M.—St. John's, Oakland
11. A. M.—Good Shepherd, Berkeley	P. M.—St. Matthew's, Berkeley
18. A. M.—Sausalito	P. M.—St. Mary the Virgin
27. A. M.—	P. M.—St. John's, S. F.
28. A. M.—	P. M.—Japanese Mission

Personals

The Rev. Hamilton Lee has been visiting his sons near Fresno.

Bishop Johnson is expected to return early in November from his trip abroad.

The Rev. Dr. and Mrs. Lincoln are spending a few weeks in Southern California.

The Rev. L. B. Thomas and Mrs. Thomas have returned from their extended visit to the East.

The Rev. Dr. Gardner, chaplain of Stanford University, has returned from his holiday trip abroad.

Bishop Partridge officiated at the burial services of the mother of Mrs. Partridge, the late Mrs. Simpson.

The Rev. Hugh Montgomery has been elected as assistant secretary and treasurer of St. Luke's Hospital.

The news from Honolulu reports the warmest welcome and responsiveness to their new Bishop, Bishop La Mothe.

The Rev. W. A. Gustin, who made many friends during his sojourn in San Francisco, has returned to Los Angeles.

The Rev. George F. Rosenmuller, for many years a retired clergyman of the Diocese of Oregon, died recently in Oakland.

Dean Gresham made the annual address at the Prayer Book Cross services held under the auspices of the House of Churchwomen.

The Rev. John C. McKim, a misionary of Wakamatsu, Japan, visited the Diocesan House during his brief stay in San Francisco. Mr. McKim is on his furlough and is on his way to his former home in New York.

Christ Church, San Jose, has been re-opened and under the direction of the Rev. A. W. N. Porter, Mr. Roland Hill is holding services regularly. Mr. E. S. Freeman has taken charge of the services at Santa Clara.

The California friends of the Rev. Louis Jabine will be glad to learn the news from the District of Spokane that a new rectory is being built for Mr. and Mrs. Jabine at Zillah, Wash., and will possibly be completed about Thanksgiving.

The Rev. and Mrs. S. J. Talbot, with their three children, formerly of the District of Shanghai, China, have reecntly come to California and are at present residing in Menlo Park. Mr. Talbot has been licensed by the Bishop for service in this Diocese.

Mr. H. C. Wyckoff, after attending in New York the meeting of the Presiding Bishop and Council, of which he is a member, returned to California to preside at the annual meeting of the Bar Association of the State of California, recently held in Riverside.

The confirmation class presented at St. Paul's Church, Salinas, at the recent visitation of Bishop Parsons was the largest in the history of the parish, being nearly forty, and indicates the splendid fruition of Dean Tancock's faithful ministry and the loyal support of the congregation.

Under the guidance of its new vicar, the Rev. Henry C. B. Thomas, the Church of St. Mary the Virgin is rapidly growing in both Sunday School and Church congregations. It will soon be necessary to erect a Parish House to accommodate the increasing number of children in the Sunday School.

The Rev. Edward Morgan, for fifteen years rector of St. Luke's Church, San Francisco, after several months in England with such of his family as survived the war, has concluded that his presence is needed there for the present and has resigned. Bishop Nichols and the Rev. F. H. Church, who was curate in the parish thirty years ago, are officiating for the present, the Bishop being the preacher at the Sunday morning service.

Mr. Edward H. March has found it necessary to resign from the committee on the Summer Conference. He has found that business responsibilities make it impossible for him to give the time and attention to the work which he has done in the past. The Conference and the Church in California owe a great debt to Mr. March for his initiative and devotion. The first Conference largely conceived in scope by him was successfully carried out through his effort and owed its success largely to the time and devotion which he put into it. The committee hopes that he may find it possible later on to take up the work again but can not let this moment go by without a public expression of appreciation of his services.

Intercession Box

> "It is not by paces but by prayers that God is come at."—Bishop Andrewes.

THINK AND THANK

1. For the second anniversary of the consecration of Bishop Parsons, November 5, with all that his two years have meant of blessing and stimulus to the Diocese.
2. For the provision of a new organ by a generous parishioner for Trinity, San Jose, following the securing of the attractive and commodious rectory.
3. For the large excess over the amount first contemplated for the Emery Misionary Furlough Fund of the Woman's Auxiliary.
4. For generous gifts to St. Luke's Hospital, in the celebration of its semi-centennial.
5. For the rich embellishment of St. Luke's, San Francisco, with two large artistic windows, a memorial and a thanksgiving.
6. For the happy and successful Reception and Donation Day of the Old Ladies' Home.

ASK IN FAITH, NOTHING WAVERING

1. For wide and hearty interest in the Centennial Missionary Celebration.
2. For earnest Armistice Day and Disarmament Intercession.
3. For remembrance of seamen on Sunday, November 13, the Sailors' Day of the Seaman's Church Institute of America.
4. For the quieting of world tumults.
5. For a deeper motive of Thanksgiving Day in worship and praise.
6. For an ever-deepening spiritual note in the Nation-Wide Campaign.

Intercession for Disarmament

The following letter, sent to the Clergy of the Diocese by our Bishops, impresses upon us all the supreme importance of the use of intercession as the distinct contribution of Christians towards the accomplishment of the aims of the coming Disarmament Conference.

Dear Brethren of the Clergy: The President has asked that Friday, November 11, the day of the opening of the Conference on the Limitation of Armaments, be observed by all the people with appropriate ceremonies, both civil and religious.

Such an invitation should find a quick and hearty response from all Christian people. The Kingdom of God for which we labor and pray is the Kingdom of Peace. Our Lord is the Prince of Peace. Every moveemnt which can help to bring the nations closer together and to drive from among us the unholy curse of war sets forward the day when the Prince of Peace shall rule.

We ask, therefore, that in every Church in the Diocese services be held and prayers offered on Armistice Day for the success of the Conference. It would seem appropriate where possible that the Holy Communion should be celebrated and that at such time, morning or evening, as the largest number can be reached, an address or addresses should be made pointing out the responsibility of Christian people for a right and Christian world order. The Memorial Services at Washington over the grave of the "Unknown Soldier" will form also a timely theme. Church services should be, however, at other hours than the civic commemoration of the day.

The prayer authorized by the Bishop has already been sent to you all. Authorization is hereby given for the use in addition of other prayers and special service forms which may be found appropriate to the occasion.

It seems as if the real success of the Conference in starting the process of getting rid of the dreadful burden and temptation of armaments and helping forward the cure of those basic causes of war, greed and hatred, must depend upon the attitude of Christian people more than upon anything else. Let us do our part by prayer and word and work. Yours faithfully,

WILLIAM FORD NICHOLS.
EDWARD L. PARSONS.

Wanted! Some Cushions for Chapel Pews

There are twelve pews in the chapel of the Old Ladies' Home which need cushions to make them comfortable. If there is any church which has any cushions that are not being used, they would be greatly appreciated. The size of the cushions needed is 69x13 inches.

Annual Fair of the Good Samaritan Church

The Eleventh Annual Fair of the Good Samaritan Church, Potrero avenue and Twenty-fifth street, San Francisco, will be held in the Parish House, Thursday, Friday and Saturday, November 17, 18 and 19. There will be the customary booths where dainty and useful articles will be sold. There will be a country grocery store and a white elephant table. Candy, ice cream, sodas and light refreshments will be served. Delicious home-cooked salads, confections and cakes will be on sale. Each evening a special program will be featured. On Thursday evening a dramatic performance will be presented under the direction of Eva Smith Hackett. On Friday evening there will be a dance. The music will be furnished by the splendid orchestra of the San Francisco Boys' Club. On Saturday there will be a vocal and instrumental program under the direction of Mrs. A. F. Bridge. In addition to these regular features there will be provided for the enjoyment of its patrons motion pictures, billiards and a real live circus. Season tickets are 25 cents. We ask the help of Church people to contribute towards the success of this fair. Last year the proceeds amounted to $1300. Most of this was used for repairs and equipment. Our aim is $1500 this year. Will you help us realize this aim?

St. Barnabas Mission

Next month we hope to show you a picture of the new St. Barnabas Mission. At the expense of $2500 the building has been raised, the basement excavated and a fine concrete floor laid. Concrete foundations replace the rotten mudsills. The water connections have been put in and the sidewalk laid, together with a concrete bulkhead.

The new building gives us double the floor space, which will be used for recreational purposes. Through the kindness of Mr. McLaren, superintendent of Golden Gate Park, plants were secured and soon we shall have a real garden spot, beautifying the whole street.

One thousand dollars has been subscribed by St. Barnabas congregation and the balance has been borrowed from the Randolph Fund. If there is anyone who would like to help in the raising of this debt for the beenfit of those of our American citizens who labor with their hands and thoroughly believe in large families of sturdy American children who were and are willing, if need be, to answer the call of their country, now is the time to stretch forth a helping hand. Our treasurer, Mr. Herbert Trinies, Westinghouse Electric Company, First National Bank Building, San Francisco, will be glad to hear from you.

Dedication of Memorial Windows in St. Luke's Church

On Sunday September 25, two new windows were seen for the first time by the people of St. Luke's Parish, San Francisco. They are the work of Heaton, Butler & Bayne. One of the windows was a thankoffering by Mr. and Mrs. Louis F. Monteagle for the safe return from the war of their sons. The other, a memorial of the daughter of Professor Charles Gayley of the University of California. Bishop Nichols dedicated the latter window just previous to the morning service, and at the service preached from the text "Blessed are the pure in heart," the text in the window, speaking of the value of such memorials to those placing the memorial and also to the members of the congregation who are given the inspiration which such work or art contributes, as they gather for worship in the Lord's House. This window is to be specially noted, as in it are incorporated the lilies of France, the roses of England, the heather and thistle of Scotland, the goldenrod of America, and the violets of California. In each window are British and United States flags.

Successful Reception and Donation Day at Protestant Episcopal Old Ladies' Home

The Annual Reception and Donation Day of the Protestant Episcopal Old Ladies' Home was a great success, both numerically and financially. The day was a perfect one and our friends turned out in goodly numbers. We were especially gratified by the interest shown in the Home by the clergy, evinced by the attendance of so many. We have tried to reach all our kind friends and return thanks for their generous donations, either personally or through the mail, but there were some who were too modest to let their names be known. These we wish to thank through the medium of The Churchman.

California Young People Up and Doing

The following news item has been sent out by the Publicity Department of the National Council and bespeaks well for the true pioneer spirit of leadership among the young people of our Diocese.

"The young Church people in California are tremendously up and doing, the latest witness to this being Volume I, Number 1 of a little paper with a tentative title 'The Y. P. F.,' edited by Mr. Elmer S. Freeman with the assistance of the young people of the Diocese of California. It contains the modest budget of the Young People's Fellowship, a list of the local parish chapters, news of the executive committee, and two suggested lists of topics for discussion among the young people at their Fellowship meetings.

"Among these subjects for discussion are 'Our Best Friend; His Relation to Our Pleasures,' 'Great Friends of God, Nation Builders,' 'What Difference Does the Presence of Christ Make in a Home?' 'What Should Be a Churchman's Attitude Toward His City Government?'

"The increasing strength and activity of the Young People's Fellowship and similar young people's societies in other Dioceses are, to say the least, interesting to watch."

Notes from Trinity Church, San Jose

The members of Trinity recently had the privilege of hearing the Rt. Rev. Hugh Latimer Burleson, D. D., Bishop of South Dakota, who was visiting his brother in San Jose. He delivered an inspiring address.

The new rectory purchased early in the year is a splendid addition to the parish equipment. It is of English architecture and has ten rooms. It also has a beautiful garden, with terraced lawns. The purchase price was $10,000. A reception was extended to the Rector and Mrs. Porter on the evening of Friday, October 7, and between 200 and 300 people attended. The address is 175 South Fourteenth street, San Jose.

Church students to the number of 75 attending the State Teachers College and College of the Pacific met in the Parish House at supper early in October and were addressed by the Rev. Paul Micou. Deaconess Hodgkin, Dr. W. W. Kemp, Professor Bonner and the Rev. W. A. Brewer were also present. Units of the National Students' Council have been formed in both these institutions of higher learning and are being shepherded by Dr. Porter.

Property to the value of over $10,000 has been deeded to Trinity for the purchase of a new organ. The present instrument is very old, having come round the Horn nearly sixty years ago.

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During her long years of service she was thoroughly fitted to hold the positions for which she was chosen. Serving first, until Miss Givin's death, as secretary, her fine legal mind and keen appreciation of the necessity for absolute compliance with the laws of the State made her in the early days of orphanage work, when enthusiasm rather than absolute knowledge was liable to lead the board in a wrong direction, a strong balance wheel and her well-kept records testify to her efficiency as secretary. After the death of Miss Givin, the first president, Mrs. Woodward was unanimously elected to fill her place and, as her friend and admirer she followed lovingly and tenderly in the former's footsteps until her departure for Europe, with an indefinite prospect of return, caused her to tender her resignation. This was not accepted but she was made honorary vice-president.

Ill-health, shortly after her return to San Francisco never affected in any way her interest in all things pertaining to the orphanage and only a few months prior to her death, when asked for some data regarding an early orphanage matter she not only gave it offhand but said it could be verified by examining her records for such a year.

An earnest Christian, religion permeated Mrs. Woodward's life and those who knew her in her home and in her Church life, as well as in her orphanage work, are glad to have been numbered amongst her personal friends and to have had her example to follow in the days of adversity as in the days of prosperity.

She bore her long and painful illness so bravely and so uncomplainingly that her life was a lesson to many and the orphanage board deems it a privilege to pass this resolution of respect and honor to her memory.

Be It Also Resolved, That this resolution be entered upon the books of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home and that a copy be sent to her bereaved family and also one to The Pacific Churchman.

Respectfully submitted by the committee—Harriette de Witt Kittle, Mary G. Buckingham, Cornelia A. Tibbits, Isabel Kittle Dibblee, Mary C. Robbins, Sarah E. Johnson, Mauricia F. Mintzer, Anna H. Hall, Elizabeth Brown, Mary C. Heath, Elizabeth E. Williams, Mary E. Nelson.

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Very sincerely yours,
Seamen's Church Institute of America,
WILLIAM F. NICHOLS, D. D.,
Honorary President.

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Almighty God, with whom is no distance, and no darkness, and no power too strong for Thy ruling: we beseech Thee to bless on all seas the vessels of the fleets and merchandise, all sailors and fishermen, with those that go to and fro and occupy their business in great waters: save them from dangers known and unforeseen; deliver them from strong temptation and easily besetting sins; teach them to mark Thy works and wonders on the deep; fill them with kindness, loyalty and faith, and make every man to do his duty, through Jesus Christ our Lord. Amen.

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Could I But Live Again

Could I but live again the years misspent,
And live them right,
And all along the way where'er I went
Send out my light;

Could I but do the things I left undone—
Nor once began—
And undo things that never should be done
By man to man;

I should not feel as I draw near the end—
And scan the page—
How small and poor a message I can send
Adown the age.

Perhaps a place is open still for me,
Some distant star,
Or farther yet than mortal eye can see
Beyond that star;

Where, in the breaking dawn of a new day,
With vision clear,
I can perfect myself in every way
Where I failed here.

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The new rectory purchased early in the year is a splendid addition to the parish equipment. It is of English architecture and has ten rooms. It also has a beautiful garden, with terraced lawns. The purchase price was $10,000. A reception was extended to the Rector and Mrs. Porter on the evening of Friday, October 7, and between 200 and 300 people attended. The address is 175 South Fourteenth street, San Jose.

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At the next meeting of the Round Table, Archdeacon Emery will give a talk on his trip abroad.

In Memoriam

ANNIE SPAIN WOODWARD

Whereas, It has pleased our Heavenly Father in His own good time, to release from her bodily sufferings and to take unto Himself the spirit of His faithful servant, Annie Spain Woodward, who from the beginning of the Maria Kip Orphanage was a member of its board;

Be It Resolved, That the Board of Managers of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home express its deep sense of sorrow in the loss by death of one of its most beloved members, Mrs. Thos. P. Woodward, who until her retirement from active work on account of illness, was most untiring in her efforts in behalf of the orphanage.

During her long years of service she was thoroughly fitted to hold the positions for which she was chosen. Serving first, until Miss Givin's death, as secretary, her fine legal mind and keen appreciation of the necessity for absolute compliance with the laws of the State made her in the early days of orphanage work, when enthusiasm rather than absolute knowledge was liable to lead the board in a wrong direction, a strong balance wheel and her well-kept records testify to her efficiency as secretary. After the death of Miss Givin, the first president, Mrs. Woodward was unanimously elected to fill her place and, as her friend and admirer she followed lovingly and tenderly in the former's footsteps until her departure for Europe, with an indefinite prospect of return, caused her to tender her resignation. This was not accepted but she was made honorary vice-president.

Ill-health, shortly after her return to San Francisco never affected in any way her interest in all things pertaining to the orphanage and only a few months prior to her death, when asked for some data regarding an early orphanage matter she not only gave it offhand but said it could be verified by examining her records for such a year.

An earnest Christian, religion permeated Mrs. Woodward's life and those who knew her in her home and in her Church life, as well as in her orphanage work, are glad to have been numbered amongst her personal friends and to have had her example to follow in the days of adversity as in the days of prosperity.

She bore her long and painful illness so bravely and so uncomplainingly that her life was a lesson to many and the orphanage board deems it a privilege to pass this resolution of respect and honor to her memory.

Be It Also Resolved, That this resolution be entered upon the books of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home and that a copy be sent to her bereaved family and also one to The Pacific Churchman.

Respectfully submitted by the committee—Harriette de Witt Kittle, Mary G. Buckingham, Cornelia A. Tibbits, Isabel Kittle Dibblee, Mary C. Robbins, Sarah E. Johnson, Mauricia F. Mintzer, Anna H. Hall, Elizabeth Brown, Mary C. Heath, Elizabeth E. Williams, Mary E. Nelson.

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October 17, 1921.

Reverend and Dear Brother: The Seamen's Church Institute of America again earnestly asks our people to be as wide as is geography in the scope of their religion and their philanthropy. Whatever "philanthropic doubts" may exist, there can be no doubt that the earth is composed of water as well as of land; this is the answer to the first question in the old geographies. Humanity throbbingly populates the oceans and the inland waters with seafarers and boatmen. Not to think of them in terms of welfare is to make the sea a barrier and not a highway, as when in the old Palestinian speech the word for west was "sea," a boundary line and not a beckoning.

The Seamen's Church Institute of America appeals for the awakening of such an interest in putting the sailor man on the map on Sailors' Day, Sunday, November 13. It asks for thanksgiving for what has already under God been done in many a port of our American waters. It points to what can be done in the great overcrowded home and hostel for seamen in the New York Institute. It would bring home to the heart and conscience of our American people a stirring of the realization of the close association of everyday life with the activities of the sailor man. Our voyages, our cargoes, our shipping interests, are all akin to their interests. Let us mobilize for the expression of our interest in the mariners as well as the marine; in our common humanity as well as in our commerce; in offering in our ports a true glad hand to the men away from home, instead of putting our worst foot forward as is so often the case, where the waterfront is a down and out menace.

Meetings with addresses from leading citizens looking to the support of local Institutes; getting a habit of presenting thank offerings at these Sailors' Day services for preservation on sea voyages—or of sending five dollars or more on the completion of a sea trip, to the treasurer of the Seamen's Church Institute, General or Local, or for successful ventures on cargoes or shipping—these are earnestly commended as ways of making Sailors' Day tell for their good and our good.

Very sincerely yours,
Seamen's Church Institute of America,
WILLIAM F. NICHOLS, D. D.,
Honorary President.

SERVICE SUGGESTIONS

Psalms

XXIV; CVII, verses 21-32.

Lessons

The Wisdom of Solomon V; St. Mattthew VIII, 23-28.

Hymns

	Old Hymnal	New Hymnal
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O Lord, Be With Us When We Sail	305	—
O God, Our Help in Ages Past	418	445
Breast the Wave, Christian	656	112
Fight the Good Fight	505	113
Fling Out the Banner	253	482

Prayer for Seamen of All Nations

Almighty God, with whom is no distance, and no darkness, and no power too strong for Thy ruling: we beseech Thee to bless on all seas the vessels of the fleets and merchandise, all sailors and fishermen, with those that go to and fro and occupy their business in great waters: save them from dangers known and unforeseen; deliver them from strong temptation and easily besetting sins; teach them to mark Thy works and wonders on the deep; fill them with kindness, loyalty and faith, and make every man to do his duty, through Jesus Christ our Lord. Amen.

St. Mary's-by-the-Sea, Pacific Grove

Rev. W. H. G. Battershill, Rector

St. Mary's has had a busy summer and is still "going strong." There has been a steady growth in church attendance and particularly at the early service of the Eucharist.

The exterior of the whole plant, including the church, parish hall and rectory, is in the hands of the painters and carpenters. Mr. Cyrus H. McCormick of Chicago, married in St. Mary's in 1889, is bearing the cost of the painting and placing a memorial window to his wife, who recently passed away, and is also replacing the white altar hangings. A large window has been added to the parish hall stage to give light for the overflowing Sunday School classes.

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Bishop Gailor honored St. Mary's with his presence and enlightened us on many things.

Rev. B. D. Weigle also came in behalf of the Nation-Wide Campaign, urging us to renewed efforts this coming year.

Preparation is under way for Miss Tillotson's visit, to which we are looking forward with much pleasure.

Could I But Live Again

Could I but live again the years misspent,
And live them right,
And all along the way where'er I went
Send out my light;
Could I but do the things I left undone—
Nor once began—
And undo things that never should be done
By man to man;
I should not feel as I draw near the end—
And scan the page—
How small and poor a message I can send
Adown the age.
Perhaps a place is open still for me,
Some distant star,
Or farther yet than mortal eye can see
Beyond that star;
Where, in the breaking dawn of a new day,
With vision clear,
I can perfect myself in every way
Where I failed here.

—Edwin L. Barnes.

Annual Fair of the Good Samaritan Church

The Eleventh Annual Fair of the Good Samaritan Church, Potrero avenue and Twenty-fifth street, San Francisco, will be held in the Parish House, Thursday, Friday and Saturday, November 17, 18 and 19. There will be the customary booths where dainty and useful articles will be sold. There will be a country grocery store and a white elephant table. Candy, ice cream, sodas and light refreshments will be served. Delicious home-cooked salads, confections and cakes will be on sale. Each evening a special program will be featured. On Thursday evening a dramatic performance will be presented under the direction of Eva Smith Hackett. On Friday evening there will be a dance. The music will be furnished by the splendid orchestra of the San Francisco Boys' Club. On Saturday there will be a vocal and instrumental program under the direction of Mrs. A. F. Bridge. In addition to these regular features there will be provided for the enjoyment of its patrons motion pictures, billiards and a real live circus. Season tickets are 25 cents. We ask the help of Church people to contribute towards the success of this fair. Last year the proceeds amounted to $1300. Most of this was used for repairs and equipment. Our aim is $1500 this year. Will you help us realize this aim?

St. Barnabas Mission

Next month we hope to show you a picture of the new St. Barnabas Mission. At the expense of $2500 the building has been raised, the basement excavated and a fine concrete floor laid. Concrete foundations replace the rotten mudsills. The water connections have been put in and the sidewalk laid, together with a concrete bulkhead.

The new building gives us double the floor space, which will be used for recreational purposes. Through the kindness of Mr. McLaren, superintendent of Golden Gate Park, plants were secured and soon we shall have a real garden spot, beautifying the whole street.

One thousand dollars has been subscribed by St. Barnabas congregation and the balance has been borrowed from the Randolph Fund. If there is anyone who would like to help in the raising of this debt for the beenfit of those of our American citizens who labor with their hands and thoroughly believe in large families of sturdy American children who were and are willing, if need be, to answer the call of their country, now is the time to stretch forth a helping hand. Our treasurer, Mr. Herbert Trinies, Westinghouse Electric Company, First National Bank Building, San Francisco, will be glad to hear from you.

Dedication of Memorial Windows in St. Luke's Church

On Sunday September 25, two new windows were seen for the first time by the people of St. Luke's Parish, San Francisco. They are the work of Heaton, Butler & Bayne. One of the windows was a thankoffering by Mr. and Mrs. Louis F. Monteagle for the safe return from the war of their sons. The other, a memorial of the daughter of Professor Charles Gayley of the University of California. Bishop Nichols dedicated the latter window just previous to the morning service, and at the service preached from the text "Blessed are the pure in heart," the text in the window, speaking of the value of such memorials to those placing the memorial and also to the members of the congregation who are given the inspiration which such work or art contributes, as they gather for worship in the Lord's House. This window is to be specially noted, as in it are incorporated the lilies of France, the roses of England, the heather and thistle of Scotland, the goldenrod of America, and the violets of California. In each window are British and United States flags.

Successful Reception and Donation Day at Protestant Episcopal Old Ladies' Home

The Annual Reception and Donation Day of the Protestant Episcopal Old Ladies' Home was a great success, both numerically and financially. The day was a perfect one and our friends turned out in goodly numbers. We were especially gratified by the interest shown in the Home by the clergy, evinced by the attendance of so many. We have tried to reach all our kind friends and return thanks for their generous donations, either personally or through the mail, but there were some who were too modest to let their names be known. These we wish to thank through the medium of The Churchman.

California Young People Up and Doing

The following news item has been sent out by the Publicity Department of the National Council and bespeaks well for the true pioneer spirit of leadership among the young people of our Diocese.

"The young Church people in California are tremendously up and doing, the latest witness to this being Volume I, Number 1 of a little paper with a tentative title 'The Y. P. F.,' edited by Mr. Elmer S. Freeman with the assistance of the young people of the Diocese of California. It contains the modest budget of the Young People's Fellowship, a list of the local parish chapters, news of the executive committee, and two suggested lists of topics for discussion among the young people at their Fellowship meetings.

"Among these subjects for discussion are 'Our Best Friend; His Relation to Our Pleasures,' 'Great Friends of God, Nation Builders,' 'What Difference Does the Presence of Christ Make in a Home?' 'What Should Be a Churchman's Attitude Toward His City Government?'

"The increasing strength and activity of the Young People's Fellowship and similar young people's societies in other Dioceses are, to say the least, interesting to watch."

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Nor once began—
And undo things that never should be done
By man to man;
I should not feel as I draw near the end—
And scan the page—
How small and poor a message I can send
Adown the age.
Perhaps a place is open still for me,
Some distant star,
Or farther yet than mortal eye can see
Beyond that star;
Where, in the breaking dawn of a new day,
With vision clear,
I can perfect myself in every way
Where I failed here.

—Edwin L. Barnes.

OAKLAND, BERKELEY AND ALAMEDA CHURCH DIRECTORY

ST. PAUL'S

Cor Grand Ave. and Montecito
Grand Ave. or Lakeshore car.

THE REV. ALEXANDER ALLAN, Rector

8:00 a. m.—Holy Communion.
9:45 a. m.—Church School.
11:00 a. m.—Holy Communion and sermons.
5:30 p. m.—Young People's Fellowship.
WEDNESDAY—10:00 a. m.—Holy Communion with intercessions for the sick.

St. Andrew's Parish and Good Samaritan Church

Ninth and Oak Streets
REV. A. L. MITCHELL, Rector

8:00 a. m.—Holy Communion.
9:45 a. m.—Church School.
11:00 a. m.—Morning Service.

ST. JOHN'S

Eighth and Grove

REV. JOHN BARRETT, Rector

8:00 a. m.—Low Mass.
10:00 a. m.—Church School.
11:00 a. m.—Choral Mass.
7:45 p. m.—Choral Evensong.
TUESDAY—7:30 a. m.—Mass.
THURSDAY—9:30 a. m.—Mass.
FRIDAY—7:45 p. m.—Solemn Vespers.
SATURDAY—7:30 a. m.—Requiem.

ST. PETER'S

ROCKRIDGE
Lawton Ave. and Broadway
College Ave. Cars

REV. EDGAR F. GEE, Rector

9:00—Holy Eucharist.
10:15—Church School.
11:15—Divine Service and Sermon.
4:30Evensong and Sermon.
6:30—Young People's Fellowship.
TUESDAY—9:00—Holy Communion.
THURSDAY——9:00—Holy Communion.
Holy Communion on all SAINTS' DAYS at 9:30 a. m.

St. Philip's Episcopal

Nicol Ave. and Capp St., Fruitvale, Oakland
(Transfer to Fruitvale Ave. Car to Nicol Ave.)

Holy Communion, 7:30 a. m.; Morning Prayer, 11:00 a. m.; Church School, 9:45 a. m.; Evening Prayer, 7:30 p. m.; Young People's Fellowship, 6:30 p. m.

REV. HAROLD H. KELLEY, Rector

TRINITY CHURCH

29th St. and Telegraph Ave.
REV. LLOYD B. THOMAS, Rector

Service 7:30 and 11 a. m., 7:45 p. m.
Church School, 9:45 a. m.

Holy Innocents' Chapel

54th and Shattuck Ave.
REV. GEO. E. WEAGANT, Vicar
Services same as above.

ST. MARK'S PARISH

REV. W. R. H. HODGKIN, Rector
KIP MEMORIAL (St. Mark's)
Bancroft Way and Ellsworth
SUNDAY SERVICES

Church School, 9:45; Morning Prayer, 11:00; Evening, 7:30; Holy Communion, every Sunday, 7:30 a. m.; first Sunday, 11 a. m.

All Souls' Cedar and Spruce Streets

REV. R. M. TRELEASE, Vicar

Church School, 9:30 a. m.; Morning Prayer, 11:00 a. m.; Holy Communion every Sunday, 7:30 a. m.; second Sunday, 11 a. m.

St. Clement's Claremont Blvd-Russell

REV. F. A. MARTYR, Vicar

Church School, 9:45 a. m.; Morning Prayer, 11:00 a. m.; Holy Communion every Sunday, 7:30 a. m.; first Sunday, 11 a. m.

CHRIST CHURCH

Cor. Grand St. and Santa Clara Ave., Alameda
REV. HENRY H. SHIRES, Rector
REV. C. L. MILL
SERVICES

Holy Communion, 8 a. m.; Sunday School, 9:45 a. m.; Morning Service and Sermon, 11:00 a. m.; Evening Service and Address, 7:30 p. m.; Young Men's Bible Class 6:30 p. m.

Church of the Advent

(Episcopal)
E. 16th St. and 12th Ave.

Services at 8 and 11 a. m. and 7:30 p. m.
Sunday School at 9:45.

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WEEK DAY SERVICES

Wednesday—Holy Communion, at 10:00 a. m.
Thursday—Holy Communion, at 7:30 a. m.
Healing Service, Thursday Evening at 8 o'clock.

You are heartily invited to these services. The Cathedral is on California Street, one block west of the Fairmont Hotel.

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Van Ness Ave and Clay St.
REV. FRANK H. CHURCH, M. A., in Charge

SUNDAY SERVICES

8:00 a. m., Holy Communion; 9:45 a. m., Church School; 11:00 a. m., Morning Prayer. Holy Communion First Sunday. 8:00 p. m., Evensong and Address.
Wednesday and Friday—Litany 10 a. m.
Thursday and Holy Days—Holy Communion 10:00 a. m.

ALL SAINTS' CHURCH

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REV. SCHUYLER PRATT, Rector

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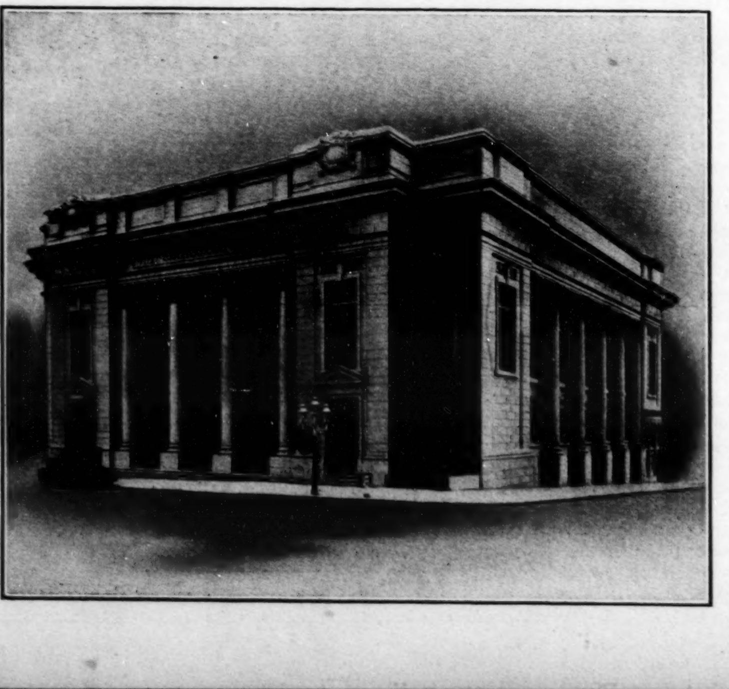

FIRST CONGREGATIONAL CHURCH —JAMES L. GORDON, Pastor. Located in the Heart of Hotel District. Cor. Post and Mason Streets. Services: Sunday—11 a. m. and 7:45 p. m. Wednesday—7:45 p. m.

Important Student Council Conference

A conference of students of the southern part of the Province of the Pacific was conducted by the Rev. Paul Micou, President of the National Student Council, on October 7-9, at St. Mark's Church, Berkeley, California. Eleven universities and colleges were represented—University of California, Stanford, Pomona, Nevada, Southern Branch of the University of California, State Teacher's College, San Jose, and State Teacher's College, Fresno.

A provincial organization of the National Student Council was formed and arrangements made to hold conferences during the year.

Mr. Fulton of the University of Nevada was elected as the Provincial member of the Province, to attend the National Council meetings.

Addresses on the work and opportunities of the National Student Council, Social Service and Religious Education were made by the Rt. Rev. E. L. Parsons, D. D., Bishop Coadjutor of the Diocese of California; the Rt. Rev. Stevens, Bishop Coadjutor of the Diocese of Los Angeles; Rev. Paul Micou, President of the National Student Council; Rev. C. P. Deems, Chaplain of the Seamen's Institute; Rev. H. H. Powell, D. D., of the Church Divinity School of the Pacific.

As well as attending the conference, Mr. Micou visited the neighboring institutions, meeting with groups of students of the University of California, Mills College, Stanford, College of the Pacific and Teachers College, San Jose.

Previous to his coming north he had held meetings with the students of the University of Southern California, Occidental and Pomona.

The National Student Council of the Episcopal Church aims to unify the Church's college work, to give to those engaged in it some voice in its direction and to furnish guidance to the Episcopal students in their college Church organization along the lines of a 'minimum program" of worship, religious education, Church extension service and meetings. The Council consists of two Bishops, three representatives of each Province, one a clergyman in a college community, one a faculty member and one a student, and representatives of the presiding Bishop and Council, two each from the Departments of Missions and Church Extension of Religious Education and Social Service and one each from the Departments of Publicity, of Finance. In General Convention year the Council meets with representatives from each unit. A unit is any group of Episcopal students who agree to fulfil the minmium program set forth by the Council.

There are at present between forty and fifty units. It will be seen then that at these triennial conventions the students themselves are very much in the majority and have much to do with the government of the Council.

There is at present nearly twenty-eight thousand students of the Episcopal Church in the United States and if the Church can bind these students together in a strong organization much may be done to help further the Kingdom of God throughout the world.

Girls Friendly Lodge Bazaar

On Saturday, December 3, a Bazaar will be held, both afternoon and evening, at the Girls Friendly Lodge, corner Sutter and Octavia streets. In these post-war days there is no kind of service for young women more important than that which is being supplied by the Girls Friendly Lodge, where the girls are given not only the accommodations of a lodging, but are surrounded with the wholesome atmosphere of idealism, refinement and sociability approaching normal home life. It deserves the hearty support of all. Details will be announced later.

Cathedral Guild Bazaar and Musicale

The Cathedral Guild of Grace Cathedral announces that on Friday, November 18, a Bazaar and Musicale will be given at the Fairmont Hotel. From 2:00 to 6:00 in the afternoon an Autumn Festival and Bazaar will be held, and from 8:00 to 10:00 in the evening a Musicale will be given in connection with the Bazaar.

The object of this occasion is to promote the interests and the social life of the Boy Choir of the Cathedral.

The Screen Minister

Every person appearing on the screen in the guise of a "minister" (generic term) should wear the collar of a Roman Catholic priest, the hat of an English (C. E.) vicar, the frock-coat of a Presbyterian, and the spats (formerly white) of no clerical person on God's earth. He should carry an umbrella, indoors and out, and when performing the marriage service (which is his only function in the movies besides getting laughed at) he should read it out of a Bible, in which, of course, it never was printed.—New York Tribune.

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The Woman's Auxiliary

PROVINCE OF THE PACIFIC

Honorary President—Mrs. William Ford Nichols.
President—Mrs. Louis F. Monteagle, 2516 Pacific Avenue, San Francisco.
Vice-Presidents—Mrs. Thomas W. Kydd, 1615 Thirty-seventh Avenue, Seattle, Washington; Mrs. F. H. Touret, 120 West Idaho Street, Boise, Idaho; Mrs. L. L. Cory, 1028 S Street, Fresno, California.
Secretary and Treasurer—Mrs. Edgar L. Gilcreest, 1830 Gough Street, San Francisco.
Provincial Supply Secretary—Mrs. B. Marshall Wotkyns, 464 Bellefontaine Street, Pasadena, California.

DIOCESE OF CALIFORNIA

President—Mrs. L. C. Lance, 106 Upland, Berkeley.
Vice-Presidents—Mrs. H. C. Campbell, Sausalito; Mrs. H. C. Wyckoff, 409 East Third Street, Watsonville; Miss Helen Swayne, 1121 Bay Street, Alameda.
Recording Secretary—Miss Kate Stoney, 3294 Jackson Street, San Francisco.
Corresponding Secretary—Miss Mary A. Hawley, 528 Twenty-seventh Street, Oakland.
Assistant Corresponding Secretary—Mrs. D. C. Fessenden, 2844 Derby Street, Berkeley.
Educational Secretary—Mrs. C. Edward Holmes, Belvedere.
Treasurer—Mrs. J. H. Robertson, 25 Sixth Avenue, San Francisco.
Assistant Treasurer—Miss Gwen Jones.
Chairman of Hospitality Committee—Mrs. Lloyd M. Robbins, 2203 Sacramento Street, San Francisco.
Treasurer of United Thank Offering—Miss Lena J. Gibbs, 3565 Washington Street, San Francisco.

The United Thankoffering of the California Branch of the Woman's Auxiliary for 1921 is $1507.

The November Diocesan Meeting will be held in Grace Chapel on Monday, November 7, at 2:00 o'clock.

The program of Miss Tillotson's visit has been sent to each parish president. It includes sessions in Watsonville, Pacific Grove and San Jose and three days in San Francisco. The Institute in San Francisco will open on Monday, October 31, with a service in Grace Cathedral at 10:00 o'clock. At 11:00 o'clock the classes will begin in Grace Chapel. There will be demonstration study classes and discussion conferences on various subjects and these will continue on Tuesday and Wednesday, both morning and afternoon. The details of the program are being mailed to the clergy and the Auxiliary Branches. It is hoped that every Branch and the parishes where there is no Branch will avail themselves of this opportunity.

The United Thankoffering Service was held in Grace Cathedral on Monday, October 17, Bishop Nichols being the celebrant, assisted by Bishop Parsons, Dean Gresham, Archdeacon Emery, Canon Hayes and Dr. Powell. The service was also the celebration of the Jubilee of the Women's Auxiliary and it was of the Auxiliary that Bishop Nichols spoke in his address dwelling on the character of the ideal Auxiliary woman as coinciding with that of the Madonna —not weak ("He that is mighty hath magnified me"), not without position ("All generations shall call me blessed"), not unprogressive, but always modest. The characterization recalled to our minds many of our members now called to higher service, and the celebration of our fiftieth anniversary was the happier for the memory of those who were leaders of the Auxiliary in its earlier days.

A short business session followed. Bishop Parsons gave greeting to the Auxiliary on its Jubilee, emphasizing the change of the Church's attitude towards missions—the growth of the conviction that missions are the life of the Church not the business of a part of the Church. The work of the Auxiliary must be integrated with everything the Church does. Its value will be largely in its influence in changing the Church's attitude, its increasing desire to draw all women into the common task.

Mrs. Holmes announced the program for the Institute to be conducted by Miss Tillotson. Mrs. Monteagle gave good news of the Jubilee Fund in this Province and in the whole Church. It has reached $58,000, of which the Province of the Pacific has given over $7000. The United Thankoffering of the California Branch of the Woman's Auxiliary for 1921 is $1507.

In Trinity Church, Point Richmond, the United Thankoffering pageant was given on Sunday evening, October 16, in celebration of the Jubilee of the Woman's Auxiliary. There was a short missionary service and a stirring sermon. The pageant represented the growth of the United Thankoffering from its beginning, symbolized by a tiny blue box carried by the very little children, on through the years, the boxes and the children constantly increasing in size with each triennial period. The pageant is called "The Waiting World," and with its procession of torch-bearers and gift-bearers was very impressive as well as beautiful. It was a great pleasure to the Diocesan Treasurer of the United Thankoffering to be present and to feel the warm interest of the Point Richmond people in the Woman's Auxiliary and the general work of the Church. Their contribution this year to the United Thankoffering is $30.06.

Made It Expressive

The bishop remarked that some one had a blank, expressionless face.

The inspired printer rendered it, "a ——— expressionless face."

Miss Tillotson Conducts Woman's Auxiliary Institutes

Miss Emily C. Tillotson, the General Educational Secretary of the Woman's Auxiliary, has been making a three months' tour in the Dioceses of the Pacific Coast, conducting Institutes and General Meetings on behalf of the Educational Work of the Woman's Auxiliary.

From Spokane, Seattle and Oregon she has come to California, and later goes to the San Joaquin and the Diocese of Los Angeles.

In our Diocese she is giving ten days, visiting Watsonville, Pacific Grove, San Jose, and holding a three day Institute in San Francisco. Miss Tillotson uses the modern "Discussion Method" at all her Meetings and succeeds admirably in creating an informal group spirit, which leads to most interested discussion of the vital subjects presented in connection with the comprehensive Missionary Work our Church is doing both at home and abroad.

The result of Miss Tillotson's visit is the formation in each Parish visited, of reading and discussion groups to study the General Survey as our Educational Text-book for the present year's work. To hear such a Class Leader as Miss Tillotson is a revelation of what women can do in such study groups to press home individual responsibility to world problems of today and their solution only by the application of Christian principles, illustrated by the results already achieved in our Mission fields.

Mrs. L. C. Lance and Mrs. C. Edward Holmes, Diocesan President and Educational Secretary of the Woman's Auxiliary, have had the pleasure of accompanying Miss Tillotson to the Institutes in the Diocese, and expect from them a great strengthening of the educational side of our W. A. work.

The Jubilee Celebration in the Diocese of Sacramento

The Woman's Auxiliary in the Diocese of Sacramento celebrated the Auxiliary Jubilee by a wonderfully full and beautiful day at St. Helena. At 11:00 o'clock Grace Memorial Church was filled with Church people from Petaluma, Santa Rosa, Sacramento, Napa, Vallejo and St. Helena, with ten members of the Auxiliary from California Diocese who had motored from San Francisco with Mrs. L. F. Monteagle and Mrs. R. D. Robbins. Bishop Moreland was to have been the celebrant and preacher but a train greatly delayed prevented his reaching St. Helena in time for the service. The rector, the Rev. Irving Baxter, officiated, assisted by three of the clergy of the Diocese of Sacramento. The church was most beautifully decorated with golden flowers and autumn foliage, and the choir added greatly to the uplift of the service.

There followed a delicious luncheon at which over one hundred persons were seated. Bishop Moreland had arrived and was the principal speaker at the luncheon. A delightful feature was the birthday cake surrounded by fifty candles and borne to the table by two little girls preceded by a crucifer and supported by two tiny maidens. Mrs. Irving Baxter, the Diocesan President of the Auxiliary, was toast mistress and seconded by Mrs. Monteagle aroused much enthusiasm by calling on various people connected with the Auxiliary to cut the birthday cake, beginning with Mrs. William Ford Nichols and Bishop Moreland and ending with the two tiniest girls, who will be ready for Auxiliary service in the days to come.

In the afternoon the local theatre was filled to witness the pageant which had been written and staged by Mrs. Irving Baxter. Seventy-five people took part in it and it was rendered as smoothly as if by professionals. There were represented the work of Miss Sybil Carter, of Archdeacon Stuck and other missionaries in whom the Sacramento Branch had been especially interested, there, Ignorance and Poverty and Race Prejudice having been routed by Education, the representatives of many nations came to offer allegionce to Christianity, and last, the promise of the future, sixteen little girls were ranged among her followers.

The whole day, revealing such loving and careful preparation, was worthy of the anniversary it celebrated and will long be remebmered by those who had part in it either actively or as appreciative visitors.

Proportionate Getting

Once upon a time, according to Harry Emerson Fosdick, who is credited with the story, a minister and his little son walked across the fields on a summer Sunday afternoon to a little church where the minister, a visitor, was to preach. At the door was a box for offerings, in which the visiting minister as he arrived placed fifty cents. The regular minister and the congregation arrived shortly after, and the service proceeded. After it, the minister of the church said to his visitor, "Now, I want you to have whatever offerings are in the box. I don't know how much there may be." The box was opened; fifty cents was discovered and gravely turned over to the visitor. Silence on the walk home across the fields, until the small son remarked, "Well, Dad, if you had put more in, you would have got more out."

The Church Center for Service

1215 Sacramento Street. Office Hours: Daily, 10:00 to 12:00.
Telephone: Prospect 6028.
Slogan: **Service for All; All for Service.**

EXECUTIVE COMMITTEE

Honorary Chairman—Rt. Rev. E. L. Parsons, D. D.
Ex-Officio Members—Mrs. Harry M. Sherman, Rev. George H. B. Wright, Rev. Walter H. Cambridge, Rev. H. H. Powell, D. D. Mrs. A. L. McLeish.
Regular Members—Mr. Millen Griffith, Chairman; Mr. Nelson Hackett, Vice-Chairman; Miss Helen Maddock, Executive Secretary; Mr. Paige Monteagle, Treasurer; Rev. C. P. Deems, Rev. B. D. Weigle, Mr. Warren W. Rommel, Mrs. Geo. McPhail Batte, Miss E. Cunningham, Mrs. H. W. Morgan, Mrs. Edgar L. Gilcreest.

Report of Executive Secretary to Executive Board

In making this first full report of the affairs of the Center since the resumption of its activities after the summer interval we cover the period between August 8 and October 4 of this year. After reporting the facts of these last eight weeks we will compare them with the similar period in 1920.

Work Done

By actual count we find that 136 different persons have given service since August 8, twenty-four of whom have been men and the other 112 women. Thirty-four of these workers are doing regular service and include eleven persons on our executive committee, five on the needs' committee who are doing no other regular service and eighteen volunteer workers as club leaders, teachers, members of the vigilant committee, regular assistants to Mr. Weigle in his office, a worker at the Seaman's Institute, and so forth. Some of these eighteen are also members of the needs' committee, as well as doing this other work.

About 120 of the workers have helped in the varied list of temporary or emergency activities which flow through the Center, and in many cases these workers have helped not in one line only, but in several. It may be interesting to divide this work somewhat generally into Church work proper and general community work. A close distinction is quite impossible.

Following, however, this loose division we can report two regular workers at the Good Samaritan, two night school teachers at the Chinese Mission, besides five young people from the Cathedral Y. P. F.; two workers in the clinic and the Sunday School of the Canon Kip Mission; one librarian at the Seaman's Institute, besides a group of hostesses to serve at the after-vespers tea once a month; eight who have given clerical assistance in the office of the Church Center itself; fourteen who have given such service in Mr. Weigle's office, besides two who have made themselves responsible for regular work in his office; sixty-seven persons who helped as waitresses and ushers at the dinner for Bishop Gailor; one who has been responsible for finding a piano to be loaned to the Church of the Incarnation; two who provided motor service to take the Cathedral choir boys to sing at St. Luke's Hospital; and all those Church people who helped with the recent Y. P. F. Conference, especially our friends at Ross who provided a banquet for eighty-six persons. Such a list as this might be termed Church work.

As more general community work we mention four representatives from our churches who have been secured to take seats on the new Church Council of the Y. W. C. A.; three volunteers who assisted in the financial campaign being made by the Greeks; six ladies from the Cathedral D. of the K. who gave volunteer help to the House of Friendship in August; two ladies who have become regular members of the vigilant committee; one who gave motor service to take a patient from one hospital to another; one who took a layette to the Telegraph Hill Settlement in an emergency; a group which entertained thirty sailors from Goat Island; the Community Service League, which furnished a play to our Church out in Centerville; our Church people in Haywards who provided a banquet for fifty Y. M. C. A. boys holding a religious conference there; and five persons who have done important pieces of typing work.

The bigger efforts which have called forth much of this service have been the Young People's Fellowship Conference, together with the house party for the small group of leaders held the week previous at Deaconess Hodgkin's Heights of Good Cheer; the big Diocesan dinner for Bishop Gailor; the city-wide effort to get our churches to appoint members on the Church Council of the Y. W.; Dr. Patton's conferences, with the collection of data to be used in our prospective campaign for service pledges; and the plans for the extensive production of the Diocesan N. W. C. play, in the writing and production of which quite a group of our friends are involved.

During the period under consideration over ten churches or institutions have been visited by the executive secretary or members of the needs committee, either for the purpose of making an address to some group, or else for the express purpose of investi-

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gating the needs. Such places have been St. Peter's Church, All Saints' Church, the Chinese and the Japanese missions, the Good Samaritan Mission, North Beach Center, Telegraph Hill, the House of Friendship, the Seaman's Institute and the Young Women's Christian Association. The work of investigating needs and having questionaires filled out is still going on under the needs committee and the central office.

Certain individual cases have been helped through the Center during this period, chief of which have been the case of Miss Melvin, the blind college graduate, who needed a position and was put into touch with Miss Allison of the State School for the Blind; the Misses Halligan, our former friends, who have been helped anew during the past month; Mrs. Nicholson, referred to us for friendship by Miss Eva Craig, and a boy from the Juvenile Protective Association, Elmer Johnson, for whose benefit useful data was collected.

Brief mention must also be made of the work done outside of San Francisco. Marin County reports the services at the County Farm going on without interruption, and to the Marin County Branch we must also credit the dinner given the Y. P. F. Conference. For the Oakland Branch we have put forth some effort to assure a wholesome start in activity being made by the embryo Church Center executive committee appointed by that Convocation as a result of the survey of conditions made last June by the San Francisco executive secretary.

Comparison with Last Year During the Similar Period

Comparing this year's start with that of last year we find that in the time between August 8 and October 5 of last year we numbered not more than thirty-nine different helpers, nine of whom were on the executive committee, five of whom were on the needs committee, ten of whom were members of a lately started hostess' group for the Seaman's Institute, and five of whom had done scattered bits of service, or were helping as club leaders, clinic assistants, etc., in our different missions and institutions. To quote from the report made on October 5, 1920: "Though we have only three new members, some fourteen or fifteen persons have started for the first time to do work under our organization. . . . Plans also for our Special Service and public meeting in November have been ripened. . . . Our arrangements for parochial suppers have progressed. . . . and . . . this report must give prominent place to the part the Center and its members played in bringing to a successful issue the first Young People's Fellowship Conference of September 25-26." In brief, the Center last year at this time had helped this Young People's Conference, held one parochial supper out at St. Barnabas, organized two groups for hostess duty at the Seaman's Institute, given much time to the single case of the Halligan girls, was interested in getting the cards resulting from the Canon Kip survey classified, and was discussing very seriously whether or not it would have office hours kept at the Community Service Recreation League headquarters. The work done, though satisfactory, was neither so large nor so solid as it is this year.

One of the most gratifying aspects of the present situation is the constant report coming in through members of the stimulating effect they see in their own parishes through the influence of the Church Center and its activities. As examples we might cite one member's report that she attributes an awakening of her Church in Sunday School matters entirely to the influence upon herself of hours spent as a volunteer in the Church Center office, and the insight this gave her into the need for a united Sunday School plan; or we might cite the report received this morning from a member of another church as to the crystallizing effect produced on a cold and failing meeting by her message from the Church Center requesting the immediate appointment of representatives to serve on the Y. W. C. A. Church Council. We would certainly illustrate this strengthening and unifying influence by the experience of our own office in the increasing ease with which it can reach the San Francisco church field as a whole, and get united action in plans which depend upon several churches for their successful completion.

Prospective Work Before the Center

At the present time the immediate attention of the Center is concentrated on the following objectives:

First, the collection of all the data necessary for the conduct of our forthcoming N. W. C. canvass for pledges of personal service.

Second, the actual engineering of this city wide appeal to our church people for pledges of service.

Third, plans for a Special Service to be held in the Cathedral this fall, with Christian Service as the keynote.

Fourth, the support of the N. W. C. issue in all possible ways, and in particular by the production of a specially written diocesan N. W. C. play in various places in the diocese.

Fifth, the details of many specific plans for service, such as the building up of hostess groups at institutions, the entertaining of sailors from Goat Island, the giving of a Halloween party at the Chinese Mission on October 21, and many other such plans.

Respectfully submitted.

HELEN MADDOCK, Executive Secretary.

Nation - Wide Campaign

Before It Is Too Late

We are adopting the heading of the last Communication from the N. W. C. Department of the national Council, to draw attention to the final steps to be taken in order to complete the N. W. C. Fall Program.

With the completion of Miss Tillotson's training Conferences for the Study Groups, the only part of the educational program is to carry out the study of "The Survey," under the Group System. Will the Parochial Leaders of the Woman's Auxiliary please report to their rectors those who have taken Miss Tillotson's Work, and who will volunteer to lead a Study Class in their parish? Also will these Leaders please report to Diocesan Headquarters all classes that have been formed for this purpose. Copies of the Manual and Leader's Handbook will be supplied upon request from Diocesan Headquarters.

The Clergy and N. W. C. Committees are earnestly requested to complete their Group System organization, both for study work and for the Every Member Canvass.

Those parishes and missions that are not supplying their own pledge cards can secure them at the Diocesan Headquarters. The cards for enrollment of Intercessors and Proportionate Givers will be ready by November 20, but the dates for these enrollments can be set any time before next Easter. The Centennial Committee has simply asked that these enrollments be completed by Easter. The Leaflet, "Suggestions for Annual Every Member Canvass," has been sent out direct from New York Headquarters. It is also reprinted in the last number of "Exchange of Methods." Service pledge cards will be supplied upon request. The Service Pledge was set last year about three weeks after the Every Member Canvass. Each parish can set the time most convenient for it. For the parishes in the Convocation of San Francisco, a special Service Pledge Card has been prepared by the Church Center for Service, which will cooperate in taking the Service Canvass, planned to be taken before December 1.

Rev. B. T. Kemerer Conducts Successful Nation-Wide Campaign Conferences

The Rev. B. T. Kemerer, Field Secretary of the N. W. C. Department of the National Council, conducted a most successful series of three Conferences on the Nation-Wide Campaign on Monday, Tuesday and Wednesday, November 24, 25 and 26.

The first Conference was held in San Francisco, in connection with the Fall Meeting of the Convocation of San Francisco. The second was held in connection with the Fall Meeting of the Convocation of Oakland, and the third was held at Palo Alto at a special N. W. C. Conference.

Mr. Kemerer outlined in careful detail the practical workings of the Nation-Wide Campaign program. He emphasized particularly the Group System and its place in the educational and administration work of the parish. Mr. Kemerer's charming manner and quiet, earnest delivery is especially well adapted to the task of interpreting the educational program of the N. W. C. We only wish that he could have remained a whole month in the Diocese, and hope that the Department will give him a longer assignment the next time he visits us.

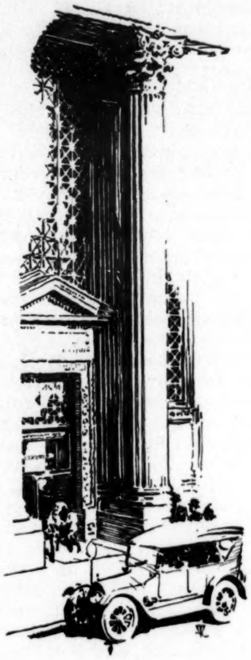
Nation-Wide Campaign in St. Paul's Church

The Nation-Wide Campaign of this year was inaugurated at St. Paul's Church, Oakland, with a parish dinner on October 17, at which Bishop Parsons and the Rev. Chas. P. Deems were the speakers. One hundred and fifty of St. Paul's people were present, and the principles of the Nation-Wide Campaign were so convincingly presented by Mr. Deems and the facts of the present situation so clearly given by Bishop Parons that a great advance was made in the proper understanding of the Church's great program.

Several weeks ago the captains for the Every Member Canvass were selected and three weekly meetings have been held at which they might gain information that would be helpful to them in presenting the campaign to those upon whom they will call.

Which Class Will The Pacific Churchman Join?

The Rev. Austin Smith, the editor of "The Churchman," was recently introduced by the toastmaster as "the man who had raised 'The Churchman' to the 'third class' of periodicals—the first being those not subscribed to; the second, those subscribed to but not read; the third, those subscribed to and read from cover to cover." Help us join the "third class."



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The Nation-Wide Campaign and the Parish

We are reprinting, under the above caption, a part of a recent editorial written by Bishop Lawrence in "The Church Militant" for October, and commend it to the most serious attention of our own Diocese.

"Is it any wonder that we hear frequently from clergy and people the sigh, 'When is all this reorganization going to stop? When shall we pastors be allowed to visit our people systematically as of old and not be called away from the bedside of the sick by another whistle for a campaign race?' Let us face the situation, and see if we can come to some healthy and helpful conclusions for the coming year. . . .

"We have a greater conception of a National Church, its duties and opportunities to the country and the world; and through the action of the General Convention we have a more logical and simple Diocesan and parish organization for service. Equipped with these forces and instruments, may we not set before us, clergy and people, a more thorough and devoted spiritual life throughout the parish and the town in which we live? . . .

"A large conception of our mission is the best way to inspire local devotion. The villager who is first a citizen of the Nation is a better citizen of his village. We will start off, therefore, with a fresh conception of the world-wide mission of the Church, and a more accurate knowledge of its fields and forms of service. These will enable us to take up the problems of the Diocese and parish in a large spirit.

"Next, we will become so familiar with the new organization of the parish that we can take our place in it naturally and actively. Then, we all, rector and people, will join hands in a united purpose to build up the loyalty of the people to the parish and their sense of responsibility to the town. For what is the parish here for? Not first to give the young people a good time; not first to fill the pews, not first to have a beautiful service. The parish church is here that through it the members of the parish may with their rector (to use the good old expression) save souls. And souls are saved usually through the personal touch, word and life of a faithful Christian.

"We will, therefore, all of us put our minds upon the first things. Until my heart is set with a more single determination upon whatsoever is pure and true, my soul, my life, is still in the whirlpool —a strong current down or up may lose or save it. Every communicant will set about to try and save some one else. We wonder at the pervasive power of Christian Science. It is largely due to the personal work and talk of its devotees; they have found what is to them a pearl of great price, and they are ready to share it. Mormons are talking Mormonism in our towns and gaining adherents. How many members of our Church are talking Christ with the same personal earnestness? And when we say 'Christ,' we do not mean the name simply, but all that Christ stands for; and that means the Christian life.

"We remember Emerson's retort to the unworthy Christian: 'Your life speaks so much louder than your voice that I can not hear you.' House-to-house visits by the parson; heart-to-heart talks by the people to other people; talk of Christ, His leadership, His life, His truth, are what our towns need even more than parish sociables. And he who talks soon finds that he must live up to his talk, and that sends him back to the Church and the altar. Then, kindled anew with Christ's spirit, he goes beyond the parish; and in his office, his neighborhood, or in the lower quarter of the town he or she puts Christian faith into service, with the personal sympathy, guidance or help of some one else.

"These suggestions seem to be so trite as to be hardly worth the printer's ink. But we believe that this is what the Church in this Diocese of Massachusetts needs more than anything else—a freedom and a mission, under the new organization for the clergy and people, under a new spiritual baptism, to concentrate as never before upon the saving of our souls and the souls of the people of the town, the bringing the light, purity and truth of Christ into the lives of young and old."

"Money and Mists" a Play Written to Apply to the N. W. C. Financial Situation in This Diocese

This is a play and not a pageant. It presents the matter in an attractive and whimsical form, touched with humor and free from strain. You will want to see this play, and you will have the opportunity. In Berkeley it will be given in November. In Oakland, St. Paul's Young People's Fellowship will present it some time in December. In San Francisco there will be two productions—at St. John's Parish House on Monday evening, November 28, and at Trinity Church on Wednesday evening, December 7.

This play is available for production in other parts of the Diocese and those interested can obtain the necessary copies from the Church Center for Service, 1215 Sacramento street, San Francisco.

Publicity Department

Church Publicity and Diocesan Papers

Upon the occasion of the fifty-fifth anniversary of The Pacific Churchman, the oldest Diocesan paper in America, our thoughts run in two directions—one in retrospect, and the other in prospect. As we reflect upon its long period of service in the Church and realize the large place the paper has won in the life and history of the Church, we feel a deep and solemn reverence for the spirit of devotion and service on the part of those who have labored to preserve it through the long years that are past. This spirit of loyal service has been recognized in the introductory section of a resolution adopted at the last Diocesan Convention as follows:

"Whereas, The Pacific Churchman has for more than fifty years been a feature of Church life in California and a means of expression thereof; and during that time it has been left largely to the care and oversight and nursing of loyal interested Churchmen who could and would give freely of their time and efforts to keep it from perishing."

It is, therefore, our first duty and privilege to call the roll of those "loyal and interested Churchmen," from most of whom their "adsum" must be answered from the abode of saints. We are making such a roll call in the form of a reprint, on another page, of a brief history of The Pacific Churchman contained in the "History of the Diocese of California" by the late Rev. D. O. Kelley. Bishop Nichols has made a brief comment on the historical aspect of the Jubilee of The Pacific Churchman.

As we look to the future of The Pacific Churchman we are impressed with the realization of a large and new opportunity for service and a serious responsibility imposed on those under whose pilotage the paper is to meet its new task. The conditions in the world today are different from those of the days of The Pacific Churchman of yesterday, and the task is a correspondingly different one. We would call attention especially to three basic principles upon which The Pacific Churchman of tomorrow must be built.

The first one is recognition of the large, new function of the Church life of today which has been termed "publicity." It is not necessary to enter into any fullness the story of the recent rapid development of this important function of Church work. We recognize its essence in the account of the growth of the early Church, "And the word of the Lord was published throughout all the region." We can trace in the history of the Church its various forms of publication—by word of mouth in song and story, by manuscript and in modern times by the marvelous efficiency of the printing press. When Bishop Gailor, at the recent Diocesan Dinner, described the development of the departmental system in the newly re-organized national Church administration, he mentioned first the new Department of Publicity as one of the absolutely necessary departments of modern Church work, and explained with considerable detail how its adoption came about.

In a recent "statement" sent out by the Presiding Bishop and Council the function of Church publicity is described as one of "the things deemed to be fundamental and permanent," namely, "the expenditure of very considerable sums of money in making the work of the Church as widely known as possible, on the principle that the money thus spent is not an 'overhead charge' for collecting dollars but is rather the cost of a necessary part of the education of every Churchman." and that "The determination by General Convention that a Department of Publicity should be organized by the Presiding Bishop and Council was a wise and statesmanlike decision. The matter was not left optional with the Presiding Bishop and Council. It was enjoined as a positive duty." Bishop Nichols, in an editorial in The Pacific Churchman entitled, "Publicity," emphatically and clearly stated the importance of the function of publicity in modern Church work in these words: "There is a wide disposition just now to use Church publicity for all it is worth in its best agency for informing our people what is and what might, would, could and should be the activities of a progressive Church. We heartily recomend the propaganda of the Publicity Department of the Presiding Bishop and Council in its opportune literature and use of the Church press columns. It is commonly agreed that such an agency has not heretofore had the encouragement and use it ought. Our Church periodicals have never been supported or read as they ought. Now, in the Church at large the matter has been taken actively and ably in hand by various publicity committees. The Pacific Churchman will do all it can to fall into line with this movement and carry out the wishes and efforts of our newly-appointed committees on publicity."

The second principle that we would call attention to, as a firm basis upon which to build a strong and permanent Diocesan paper, is the new, recognized status of Diocesan papers. In former times Church papers have been considered largely as semi-private institutions conducted by a few clergy and laity with whom it was chiefly a congenial task. It was supported largely upon the basis of a semi-charitable enterprise, or as a harmless luxury by those who could afford the extravagance. But, with the acknowledgement of the necessity of a special department of Church work to function properly, Church papers, including Diocesan papers, have become recognized and officially adopted as agencies through which the Department of Publicity must largely function. The formal recognition of this new status is indicated in the following section from the resolution adopted by the last Diocesan Convention, as referred to above. "Whereas, it is evident that from proper nourishment it (The Pacific Churchman) could be made a vigorous, effective and servicable organ of publicity for the various expanding activities of the Church on the Coast; Resolved, That the matter of publishing The Pacific Churchman be referred to the Executive Council of the Diocese for careful, sympathetic consideration in order that it may be made to serve the Church in a larger and better way than is possible under existing conditions of publication." Subsequently, pursuant to this resolution, the Diocesan Council adopted The Pacific Churchman as the official organ of publicity of the Council, as "a general agency of publicity under a Committee on Publicity, for the progress of the Church." Consequently, The Pacific Churchman has now a distinctly new status, as an official organ through which one of the necessary departments of modern Church work must largely function; and its support is made, not from charitable or extravagant motives, but as a most profitable investment even to the extent of an "expenditure of very considerable sums of money" as indicated in the "statement" of the Presiding Bishop and Council, as above referred to.

The third and last principle that we would consider here is that of efficiency, and it pertains to the new methods by which a Diocesan paper, in its new status, is produced and circulated. The summary of the report of the recent Publicity Conferences, as reported an another page, states certain principles and methods according to which a Diocesan paper can efficiently function. The **first** is the need of "a sympathetic attitude toward publicity on the part of the clergy and laity." The **second** is "the need of securing the right sort of material for Diocesan papers." The **third** is "the need of securing Diocesan-wide circulation of Diocesan papers." This was defined as being "the Diocesan paper in every Church family in the Diocese." The **fourth** was that "there never will be adequate and sucessful publicity until there is complete organization and until there are persons trained in publicity in charge of this work everywhere throughout the Church, and that the responsibility should not be on the clergy, as this means only an additional burden on men over-burdened." The **fifth** was that "we ought to be thorough and aggressive in an effort to reach everyone."

At the last meeting of the trustees of The Pacific Churchman the general principles adopted at the recent Publicity Conferences were endorsed and the editor and management of The Pacific Churchman will do everything that they can to carry out these principles and methods. The first and most important thing to be secured is the hearty endorsement of the principle of publicity by the clergy and vestries. The next important thing to be secured in the proper organization of the work of publicity throughout the parishes and missions of the Diocese is the appointment of a personal representative (the national Department of Social Service calls them "key-men") for The Pacific Churchman in every parish and mission, no matter how small, who is either "trained in publicity" or adapted to that work, to act as news correspondent and as an "aggressive" subscription and distributing agent for the paper. In order to place the Diocese of California where it belongs in the matter of publicity among the leading and progressive Dioceses of the Church, and in order to make The Pacific Churchman function fully and efficiently as an organ of Diocesan Church publicity, we ask the loyal and hearty support of both clergy and laity. Let us unite our efforts not only in keeping The Pacific Churchman in the high place which it now occupies among the Diocesan papers of the Church, but let us forge to the very foremost rank. For the coming year let us set before us the goal adopted at the recent Publicity Conferences, "The Diocesan paper in every Church family in the Diocese." Thus will we become the worthy successors of those devoted Churchmen who have preserved the paper for us for the past fifty-five years and also become worthy witnesses of the Church of Jesus Christ in our own day and generation.

—B. D. W.

Piano Solo—the Piano in the Choir Room Speaks

You can come when you're inclined;
Say you're coming—change your mind.
Never once have I lost sight
Of my work for Friday night.

Organs are unstable fellows—
Must be coaxed with pump and bellows—
All puffed up with so much blowing,
They need flattery to keep going.

Envoi

I have found the path to bliss
Men and organs always miss;
All I have to you I cast
And put my own convenience last.

—C. T. L.

A Brief Review of The Pacific Churchman

(From the "History of the Diocese of California," by the Rev. D. O. Kelley, Historiographer of the Diocese)

The Pacific Churchman has for so long a time and in so many ways been a prominent feature in California Church affairs that it is entitled to some brief notice here.

The first recorded suggestion of such a publication came from Dr. Ver Mehr as early as 1851, the very name being included in it. The Doctor went so far as to take steps to establish the paper, but practical difficulties in the way put a stop to the plan at that time. In 1866, however, the Rev. T. W. Brotherton and others succeeded in enlisting sufficient interest in the matter to begin the publication of **The Pacific Churchman,** and it has continued either as a weekly, a semi-monthly or monthly Church paper, absolutely without a break to the present day—a distinction without a rival in that respect by any Church periodical in the country, save only "The Southern Churchman" of Richmond, Virginia.

The subscription price for the first few years was $5.00 in gold per annum, and an Englishman by the name of Doyen was the typesetter, publisher and editor combined—except as Dr. Brotherton and others of the clergy may have contributed the fruits of their pens from time to time.

After Dr. Breck and his mission party became settled in Benicia, in 1868, the paper was transferred to them, and for two or three years it was edited and issued from there—with no very illustrious success, however. Then it was that it came under the editorial control of the Rev. D. D. Chapin, and was published by Cubery & Co., San Francisco. Here for the first time the paper presented to the Diocese—and to a considerable extent to the Church at large—a really creditable appearance mechanically and in literary character. Mr. Chapin had in no small degree the genius and ability for editorial distinction, and soon attracted the attention of thoughtful Church people wherever **The Pacific Churchman** was known. Some of his work and influence through its columns has been spoken of elsewhere.

Mr. Chapin's health failing in the early seventies the editorial management fell into the willing hands of several young laymen, one after another, only one of whom will be named here, Mr. F. W. Van Reynegom, then a partner of Mr. Cubery, and in later life one of the superior judges of the State courts—small salaries having been provided for them, some of the time through the missionary committee of the Diocese.

After that, under the expert care of the publishers, and as a "labor of love" on the part of one after another of the clergy in the editorial chair, the paper struggled along for several years, with various degrees of literary success, but usually soon satisfying whatever aspirations after editorial fame had been entertained by clerical members of the Standing Committee of the Diocese—which had now been saddled with responsibility for its publication—and others, who undertook to keep the printers supplied with copy.

During all these years it will be remembered with what regularity **The Pacific Churchman** came before the conventions of the Diocese—and with equal regularity but scarcely equal patience, the deficits in its publication account were made up.

Then in 1881 one of the country missionaries, who from time to time had already had five or six years' experience in it, was appealed to, and consented to undertake the editorship again. Mr. W. H. H. Tobey, a Churchman and good practical printer just from the East, about the same time was established in a small upper room on Montgomery street, San Francisco, where as business manager, typesetter and publisher combined, he very satisfactorily performed the duties of these positions for the next twelve years—as long as his fellow laborer continued to do the pen (or pencil) wielding. The latter had the assistance for one year of the Rev. Wm. L. Mott, missionary at Modesto, as associate editor; and also the welcome help of two or three editorial contributors to the columns of the paper—one of these being the Rev. E. H. Ward, then at Stockton. Nor should the cordial encouragement of Bishop Kip in his conevention addresses and otherwise, and of the members of the Standing Committee, be left unmentioned.

The chief distinction belonging to this period of the checkered history of the "P. C." lay in the fact that it was kept alive, with a slowly increasing subscripton list, and that no appeals had to be made to the convention to make up deficits in the publication account; also, that the editor received no salary.

Since 1892 **The Pacific Churchman** has continued its career, scarcely less checkered, but for the most part with increased editorial distinction under the chieftainship of Rev. Charles L. Miel, Mr. and Mrs. Oliver, assisted by the Rev. Hobart Chetwood and others, and still more recently by the Rev. (now Bishop) E. L. Parsons, the Rev. Mardon D. Wilson, the Rev. W. Higgs, the Rev. H. Howitt, the Rev. and now Bishop L. C. Sanford and Mr. Kelley again. The Rev. F. H. Church is now editor.

(Addenda—By resolution of the last Diocesan Convention and of the Diocesan Council, looking to the wider use of **The Pacific Churchman** in accordance with the principles and methods of publicity as recognized by the Department of Publicity of the National Council, **The Pacific Churchman** was adopted as the official organ of publicity for the Diocesan Council. Upon the resignation of the Rev. Frank H. Church, last March, the Rev. Britton D. Weigle, the Executive Secretary of the Diocesan Council, was appointed as editor by the Board of Trustees of the paper.)

A Great Company of the Confirmed Men and Boys of the Church at the Celebration of the Holy Communion on the Morning of the First Sunday in Advent, November 27, 1921

Again the Brotherhood of St. Andrew is early suggesting to the clergy of the parishes and missions of the Church the opportunity presented at the beginning of the Church's year—the First Sunday in Advent, November 27, for the holding of a Corporate Communion for the confirmed men and boys of the Church.

For the last two years the suggestion has met with increasing favor, and many thousands of men and boys were reached for the service this day. Cards similar to those of last year will be prepared by the Brotherhood Office, and designed to be distributed to the male communicants of the individual parishes and missions. Last year over sixty thousand of them were used. They may be had in any quantity from the Brotherhood Office, 202 South Nineteenth street, Philadelphia, at $1.00 per hundred, postpaid.

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Important Conferences on Church Publicity

Under the auspices of the Publicity Department of the Presiding Bishop and Council three conferences of diocesan publicity representatives were held between June and September—one in New York, one in St. Louis and the other in Salt Lake City. Each Conference opened with a presentation of the general principles fundamental to publicity work, by the Executive Secretary of the Publicity Department, the Rev. R. F. Gibson. These principles were stated as follows: First, "That the ultimate aim of all Church publicity is to spread the Gospel and to promote in every proper way the Mission of the Church;" second, "That as only what we give attention to makes any impression on us, our publicity must be such as to secure attention. This is a very difficult principle to follow, as it involves all the art of attractive presentation. It does not mean that we must be sensational. But it does mean that, within proper limits, we must adapt ourselves to the field we are trying to reach;" third, "That we ought to be thorough and aggressive in an effort to reach everyone. It is not sufficient to furnish information only to those who desire it. The Gospel is to be preached to every creature not because they know about it and desire it, but because they do not know about it and therefore do not desire it. Church publicity should go, within the Church and outside the Church, to just those who are least willing to receive it."

The chief topics which were discussed were: First, Headquarters Publicity; second, Diocesan Publicity; third, News Bureaus; and fourth, Advertising.

In all the conferences the discussions resulted in the adoption of resolutions expressing the convictions and opinions of the representatives present. They were unanimous in their opinion that "it is the duty of the Church to utilize every legitimate method of publicity, embracing not only the history and activities of the Church, but wherever and whenever possible, the message of the Church, that the Kingdom of God may be spread among men, and that the primary responsibility for carrying out this policy rests with the Publicity Department of the Presiding Bishop and Council."

There was a thorough discussion of every phase connected with "The Church at Work," and "Exchange of Methods." These publications were endorsed in general, with many valuable suggestions as to methods of improvement.

All the conferences recommended the establishment of a national News Bureau, and expressed approval of the effort of the Publicity Department to secure the formation of diocesan and parochial news bureaus. It was urged "that there never will be adequate and successful publicity until there is complete organization and until there are persons trained in publicity in charge of this work everywhere throughout the Church, and that the responsibility should not be on the clergy, even if they have publicity training, as this means only an additional burden on men already over-burdened."

The Publicity Department of the National Council was requested to send representatives to Diocesan Conventions "to present the necessity of Church publicity and to urge upon these bodies the necessity of making adequate financial provision for the purpose."

The subject of Diocesan papers brought out a most interesting discussion. Resolutions were adopted to the effect that "every Diocese should publish a Diocesan paper;" that it should be reasonable in cost, and where necessary should receive an appropriation from the diocesan publicity department; that "a systematic effort should be made to place a copy of the diocesan paper in every Church home in the Diocese;" and that each diocesan paper should exchange with every other diocesan paper. Among the suggestions as to the methods of improving Church papers were: First, that they should adopt a newspaper style of writing articles and headings; second, that just as many human interest stories as possible should be used; and third, to print less matter of interest only to the clergy and more matter of interest to the laity.

Many interesting facts were brought out concerning diocesan papers. A few papers are sent only to paid subscribers. In a number of instances they are sent to much larger lists, and in a few cases **to all the families** of the diocese. It was reported that "In practically all cases the papers are subsidized by the Diocese."

An interesting feature of news matter which was endorsed was, that it should include "news of the other parts of the Anglican Communion, and of other Christian bodies and notes of Church unity."

The necessity of News Bureaus, national, diocesan, and parochial, was explained. While secular papers are willing to print Church news, very few persons know what it is, and what is not news. It requires persons trained in newspaper work to handle these News Bureaus with any degree of efficiency.

The whole subject of Church advertising was discussed, "especially in view of the fact that there exists in many parts of the Church a prejudice against any religious advertising." A resolution was adopted, "That this Conference approves the use of secular mediums for Church advertising of a Churchly character." There was also a discussion of "the broader proposition of using the secular papers for purely evengelical purposes, using columns of secular papers, through reading matter or advertisement or printing the words of the Scripture, with the definite purpose of spreading the Gospel amongst the unchurched and impressing the general public with Christian principles." A resolution was adopted, "That the sense of this Conference is, that the Church should use the secular press as a medium for definitely evangelistic advertising." The use of posters and bulletins was endorsed in general.

While the publicity problems in each conference were practically the same, it was decided that "the publicity problems of the Far West are seriously different from those of the other sections of the country, in that the dioceses and missionary districts are so large, and the people are more scattered." There was some expression "of the feeling that the Far West was so distant from geenral headquarters as to be more or less out of touch, and the hope was expressed that their problems and needs would receive more definite attention." The principal conclusion to be made regarding the use of publicity in the Far West is that they have really more necessity for its use in every way, especially through diocesan papers, and diocesan News Bureaus.

The final outcome of these conferences was the approval by resolution of the desire of the Publicity Department to form commissions to study the various phases of the publicity problem for the benefit of the whole Church, and to report to the Church through the Department their findings as to principles and methods. Three such commissions were appointed: First, Headquarters Publicity; second, Diocesan Publicity; and third, Advertising. These commissions are to be composed of representatives from different sections and specially invited publicity experts.

How One Parish Joined the 100 Per Cent Club

The goal set by the recent Publicity Conference at Salt Lake City was "The Diocesan paper in every Church family in the Diocese." Like the Nation-Wide Campaign quota, it seems a big thing at first. But when parish after parish and Diocese after Diocese begin to accomplish it, then we must ask, "Why not others?" The following experience of one parish is told in "The Southwestern Episcopalian," and will point the way to the doubting Thomases in the Church.

"In our first issue the Bishop expressed the hope that this paper would find its way into every home in the Diocese. It was the natural thing to hope. It was the ideal, and we should be content to hope for nothing less. However, few publications have every prospect enrolled as a paid subscriber and those of us who have had any dealings with Diocesan papers felt that we should be lucky if 'The Episcopalian' reached half our people.

"The writer's recent experience has led him to change his mind in this respect. He believes that every family can be reached, and that easily. He has a growing love for the Bishop and his way of doing things and saying things but he must take exception to the Bishop's expressed hope that the paper will find its way into everybody's home. The paper will never 'find its way' into anybody's home. It must be carried there and introduced. If that is done, it will stay.

"It would be an impossible thing to expect that 5000 communicants would go to their respective rectors and say, 'We want to subscribe to the Diocesan paper.' It would not even be a difficult thing for each of our forty-odd clergymen to divide the list of his members among two or three earnest people and ask them to canvass the parish for subscriptions. The placing of a paper in every home in the Diocese is almost so simple a thing as merely asking the head of the family to subscribe to it. In so far as this has not been done the clergy are to blame for the present limited circulation of the paper. In the writer's parish there are thirty four subscribers. It's a miserable showing after four months of supposed effort, but it is a 100 per cent record in this respect: only thirty-four people have been asked to subscribe. It is a grievous confession to make but it is made in the interest of the theory that almost without exception our people will subscribe to our Diocesan paper if we put the matter squarely up to them. And there is not a vestry in the Diocese but which can, at the rate of 75c a year, take care of those persons who are not in a position to subscribe for themselves.

"Of course, the Bishop didn't literally expect the paper to find its way into every home. It was just his gentle and suggestive way of reminding us clergy of our duty. He expected us to go to work and put it there. Possibly you have a way far more effective than the one suggested. If so, put it into practiec and give us all the benefit of it. Possibly we will be the only Diocese whose official organ has a 100 per cent paid subscription list. Then by all means, let's lead the Church in this respect as we are now leading it in others. The thing can be done, and we ought not to stop until it is done."

An Inferno Inferred

The Parson (at table, to fellow boarder): My dear sir, theology does not teach the existence of a literal hell, but merely that a potential hell lies within each one of us at this moment.

The Landlady (overhearing): You force me to remind you, Mr. Smith, that you may leave at once if you are dissatisfied!—Passing Show (London).

Publicity Style

At the Publicity Conference in New York the Rev. Robert F. Gibson, the editor of "The Church at Work," presented the basic principles which must govern the work of Church publicity. The second principle which he stated was that "As only what we give attention to makes any impression on us, our publicity must be such as to secure attention." Mr. Gibson also said, "This is a difficult principle to follow, as it involves all the art of attractive presentation." It does not mean that we must be sensational. But it does mean that within proper limits, we must adapt ourselves to the field we are trying to reach." That means that even Church papers must adopt a certain readable style which might be termed "publicity style." It is called by various names. An advertisement of the Confirmation Instructions of Bishop Johnson, the editor of "The Witness," in "The Living Church," states that "they have the same 'punchy' style of Bishop Johnson's editorials." Sometimes it is called "live-wire," "peppy," "biting," "smart" or "breezy." The late Elbert Hubbard had it in an exceptional degree. It was said that many people who had no use for his ideas or principles could not resist the zest of reading his articles for the mere sake of enjoying his stimulating style of writing.

The following passage from a recent editorial in "The Michigan Churchman," defining the policy of that paper under the new editors, gives a good conception of what "publicity style" is:

"What are we going to do? What is our policy First, there is a very earnest desire to 'smarten up' the paper. This is no reflection upon the past, but it is an attempt to fulfill some of the dreams of the past. The very form of the paper as it has appeared during the past six months is evidence of such an effort. There are a few people in the Diocese who still cling to the conviction that there is need for the Churchman. We believe that we have 'the goods,' even though the demand of the public is not great. We are chagrined that so many of our Church people 'give us the go-by,' and that many times we hear our friends say frankly, even cruelly, to us that they have no use for the Church paper.

"To smarten up the paper does not mean to cheapen it. It means to freshen it, to give it life and color, as well as character. It means to enlarge its points of contact so that it may reach the most remote parish in the Diocese as well as become vital in the activity of the most central. It may mean an enlarged paper covering the work of the Church in its five fields of service—the Parish, the Community, the Diocese, the Nation and the World. It means the effort to get news and items from our national Church papers and boards, so that our people may be informed upon the throbbing questions all about us. Why should not our Diocesan Churchman be 'The Church at Work?' Plans are under way looking toward such an ideal."

Oldest Diocesan Paper

The following article under the above caption was recently sent to all the Diocesan papers in the United States by the Publicity Department of the National Council.

"The oldest Church paper—who knows which it is? The current volume number of 'The Arizona Church Record' is 31; of 'The Diocese of Chicago,' 34; 'The Montana Churchman,' 39; 'The Messenger' (Southern Ohio), 43; 'The Minnesota Missionary,' 45; 'The Church News' (West Virginia), 46; 'The Gospel Messenger' (Central New York), 47; 'The Northeast' (Maine), 49; 'The Church News' (Missouri), 50; **The Pacific Churchman** of California and the Pacific Province, 56.

"'The Church News' of Mississippi, now in its forty-fourth volume, has one subscription which is paid up to the year 2017.

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How One Editor Did It

The Rev. Edward T. Sullivan recently resigned after being the editor of "The Church Militant" of the Diocese of Massachusetts for twenty-three years. So efficient was the work of Mr. Sullivan as editor that his paper has often been said to be "the best Diocesan paper in the Church." When he resigned, Mr. Sullivan was asked by Bishop Lawrence to tell what was his chief aim for the paper. The following extracts from his reply give a good clue to the wonderful success of his paper. Other Diocesan papers might do well to keep them in mind and use at least some of them with effectiveness.

"The Bishop has asked me to tell here what has been the aim of 'The Church Militant' during these twenty three years. It couldn't be better stated than in that phrase of his own in the very first number: 'Know thyself'—to hold a mirror before the Church in this Diocese so that it could see itself—and also to hold before it the purposes and plans of the Bishop for strengthening its organization, increasing its efficiency and laying out new lines of progress.

"First of all we wanted the paper to be read—and read from cover to cover. That meant at once no standing stuff, appearing month after month, pages of Diocesan organizations, directories, etc. Everything in it was to be readable if the paper was to be read.

"But read by whom? The fundamental question was, who was the paper for? The answer to that question would determine the format of the paper—the size, shape, type, makeup, etc. Was it to be mainly for clergymen who are accustomed to read about the work of the Church, and who make time for it, as they should; and for the relatively small group of faithful people who were carrying on that work in the parishes; or was it to have in mind also the great body of the people whose interest in the Church is vague, remote and feeble, and the business men who read chiefly newspapers and magazines and who never saw a Church periodical?

"It was hoped, of course, that there would be features in it that would be of interest to all; but one group or the other must be the controlling consideration in the policy of the paper. That question is before the editor every moment, in planning an issue or editing an article: Who is this for? What readers are we chiefly seeking to interest?

"And so we tried for a laymen's paper. That meant that it shouldn't be so small as to escape notice, nor so big that it couldn't be read at a sitting, for if laid down it might be smothered by the next mail.

"Such men, it was thought, would not read much at first. So it was determined to catch their eye and tell a story in pictures.

"This subject brings up another feature that has been systematically exploited, namely pictures of people. Personality is the master of fact in this universe. Nothing in this world is so interesting as people. People like to read about people. Everybody will read about anybody, if it is a human document. Everybody reads about the film stars and the baseball and football celebrities, chiefly because those are put before them in forms, however crude, of human appeal.

"It may be set down for truth that people are drawn into Christian work and into the Christian ministry more by the people in the service than by the activities themselves; and we are certain of this that if nothing else in the paper has been read nobody has skipped the personal sketches nor the articles about people."

Our Publicity Leaders

The standard of efficiency for circulation of Diocesan papers as set by the recent Publicity Conferences was "The diocesan paper in each Church family in the Diocese." Some of the dioceses of the Church have already reached that standard and are advancing beyond that. Others are rapidly catching up.

The Trustees of the Pacific Churchman realize that with the present comparatively small circulation of our paper we can not expect to reach the standard as stated above, all at once. So they asked our parishes and missions to do only for one month (and at half cost as a small beginning), what is placed as the standard of efficiency for the whole year, namely: "The diocesan paper in each Church family in the Diocese."

They are glad to report that a number of our leading parishes and missions have placed special orders for this Anniversary and Publicity Number. Some very encouraging letters have been received, stating that the efforts of The Pacific Churchman were greatly appreciated, but that very urgent demands were just at present taxing the strength of the parish, and they could not accept the special offer for this issue.

The following parishes and missions have ordered copies of this issue for distribution: Trinity Church, Oakland, 150 copies; All Souls', Berkeley, 100; Holy Innocents', San Francisco, 100; St. Clement's, Berkeley, 100; St. Mark's, Berkeley, 100; St. John's, Ross, 100; Incarnation, San Francisco, 50; St. John's, San Francisco, 50; St. Matthew, San Mateo, 50; St. Stephen's, San Francisco, 50; Trinity, Menlo Park, 50; Chinese Mission, San Francisco and Oakland, 40; St. Paul's, Burlingame, 40; St. James', Centerville, 30; Good Shepherd, Berkeley, 25; St. Stephen's, Gilroy, 24; All Saints', Palo Alto, 20; Trinity, Hayward, and All Saints', Elmhurst, 20; Holy Innocents', Oakland, 10; Christ Church, Sausalito, 20; Japanese Mission, San Francisco, 10; Holy Innocents', Corte Madera, 5.

The Board of Directors and the Editor of The Pacific Churchman wish to express their hearty appreciation to all those who have assisted in extending the circulation of this issue of our Diocesan paper. We venture to prophesy that their efforts will prove to be as bread cast upon the waters, and that it will result in a renewed spirit of activity in their parishes, in addition to a greatly increased financial return upon the money invested.

Our Field of Service

The first number of the "Michigan Churchman," after the adoption of that paper by the Department of Publicity of the Diocesan Council of the Diocese of Michigan, outlined under the above caption the function that a Diocesan paper can fulfill as the Diocesan organ of publicity. It is so comprehensive and yet so brief that we are reprinting it here.

"The Diocesan paper should be first of all the channel of communication from the Bishop to his people. The Bishop's thought and action on all subjects and all activities affecting the life of the Diocese should be brought to the members of the Church in the columns of the Diocesan paper. And this could be done if the Churchman went into the homes of all the members of the Church in the Diocese.

"The activities of each parish, new plans, new steps forward in the strengthening of the parish by the erection of new structures, the upbuilding of endowment funds, the plans and programs of the General Church should and do find their place in the columns of the Diocesan paper.

"Missions and church extension, social service, religious education, the development of Diocesan institutions such as the Boys' Camp, the Summer School, the work of the Executive Council—these are subjects upon which the Church men and women of the Diocese should be informed.

"The strength of the Church lies not only in a great group of active, generous men and women, but to be truly effective and to achieve the best and largest results from that interest and generosity, that group must be informed as to the common tasks of the Church, have knowledge of the programs of parochial and Diocesan organiations, and then be enabled to co-ordinate activities and programs and through co-operation of Diocesan effort the whole Church will move forward in its great task of world-wide extension.

"And the Michigan Churchman is one of the important Diocesan agencies whereby this co-ordination of effort and co-operation between parochial and individual units can be effected."

Why Is a Diocesan Paper?

The following quotation from an editorial in "The Texas Churchman" gives a clear and strong conception of the need of a Diocesan paper, under the conditions of modern times and the new demands of an awakened Church.

"The need of a Diocesan paper is greater now than ever before, since it tends to unite a growing membership with the bonds of common knowledge and information. Particularly is this true in a thoroughly alive Diocese, and where great distances threaten to obscure motives common to the whole organization.

"All experience questions the sanity of a Christianity which exists, or tries to exist, within and for itself. The Diocesan paper is the saviour of parishes and missions inclined toward a self-centered parochialism. They become strong and useful just in so far as they hold the vision of the complete task of the Church. The intent of a Diocesan paper is to lift each parish and mission into a common atmosphere called a Diocese, and to discourage the narrow, selfish vision of the Church which obtains in many places.

"Parish eyes and mission eyes are treated in such manner as to be able to behold a great company of people guided and watched over by the same officers and leaders, all holding the same solid motives and purposes; all striving for the mastery over the same evil habits; all aiming at the same goal. This we might name our Diocesan family. Surely the Diocesan paper will impart to the whole family a clear conception of its many opportunities and sacred duties."

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(From the Address of Bishop Jett of Southwestern Virginia)

The Council took a great step forward when it authorized its Executive Board to publish a Diocesan paper. Its excellence is probably unsurpassed by any other similar organ. . . . The Council . . . will have failed in a great duty should it neglect to use its best efforts to bring to the assistance of the editors all possible aid. We can and we must keep this paper on its present high plane. I hope that no clergyman will relax his efforts until he is personally assured that the paper is in every family in his parish, either by supscription or by donation. I know of no way in which you can more effectually promote the welfare of this Diocese.

BOOK REVIEWS

A STUDY IN MYSTICISM AND PRACTICAL RELIGION—B. H. Streeter, Editor of "The Spirit," "Concerning Prayer," "Immortality;" and A. J. Appasmy, B. A. (Madras), M. A. (Harvard); $1.75.

Canon Streeter is editor of two volumes of Essays remarkable chiefly for the predominance of psychological arguments in the domain of Apologetic. especially in the latest, "The Spirit—the Relation of God and Man from the Standpoint of Recent Philosophy and Science." The title of the first is "Foundations, Concerning Prayer and Immortality." Both may perhaps be reckoned as examples of a new species of Apologetic born of the speculations of vague belief of uncontent with the old ways, seeking the evolution of a larger faith out of new glosses on Galilee and the New Testament generally.

The aim of the above book is, for instance, explicitly stated to be an attempt to interpret the Credal verities by the light of Psychology, Philosophy and Science, especially in relation to the "Spirit." The above may seem out of place in regard to "Sadhu's Message," but the Psychological habitudes of the editor seem to pervade the book and infuse into it elements that, while natural enough in Canon Streeter, appear rather the reverse in the Indian Convert. But the career, character and doings of Sadhu have an interest of their own, and one follows him with a strange wonderment as if he had come out of some long past age, trailing clouds, if not of glory exactly, yet of habits, practices and ways of thought that Canon Streeter pictures, and that he recalls "in this twentieth century of life, which so far as external conditions are concerned, resembles that of St. Francis of Assisi. The inward experience recalls in some ways, St. Paul; in others, Mother Juliana (of Norwich), while in others it is individual to himself. Yet we do not speak of them together by way of asserting a comparison of greatness outwardly, but to indicate the intensity of the type. We do feel, however, that having known Sadhu we understand St. Francis and St. Paul better."

That is Sanon Streeter's way of putting it, based on personal knowledge. In another place he says, "We attempt the study of a Mystic with the unique advantage that he is a contemporary of our own." There are hardly any terms so subject to varying interpretations and extraordinary confusions of thought as these, and our desire is, greatly daring to question whither the Canon has arrived.

It may be added he said that "Sudhu" lived with his parents in India but he became a Christian convert in his sixteenth year and adopted the life of a Sudhu or religious believer. The early years of persecution have been followed by the perilous ordeal testing the man not unjustly—as an Apostle or Saint. The reader must see life in his own summing up, after the perusal of the life which is full of interest as such lives must be. —H. H.

WHAT CHRISTIANITY MEANS—Lyman Abbott; MacMillans, New York; $1.75.

This work fulfills the promise of its title so far as it is within the competency of any man to dissect his own personality and limit himself with absolutely strict undeviating purpose. But it strikes one that Mr. Abbott did not realize the difficulties of his task, and only discovered them as it progressed and perhaps all unconsciously, he now and then lapsed into statements of what Christianity ought to mean to other people. Through a long life of eighty-five years he has been putting forth his conceptions of this and it would have been of the nature of a miracle had he abstained. One can recognize the high aims of such a life, the consistent adherence to them, and yet be unable to agree, not that he looks for such agreement consciously. Yet it seems as if he did inevitably. In one short sentence he sums up the position, "No one man can tell what Chrisitianity means to him." Exactly ,but it is such a common failing to imagine that he can accurately diagnose what it ought to mean to others. —H. H.

THE GOSPEL AND THE PLOW, OR THE GOSPEL AND MODERN FARMING IN ANCIENT INDIA—Samuel Higginbotham, M. A., B. Sc. of Agriculture; MacMillan Co.; $1.25.

A very interesting record of the life and labors of one whom one is apt to think at first sight, must be a very abnormal type of missionary, but he was a man of keen insight into conditions, and gifted with a mind that pondered deeply on existing conditions and the practical issues of them, and the possibilities of remedial measures. Circumstances planted him in a famine-stricken institution in India, but yet he did not give up his Evangel but with it he taught and showed how two bushels an acre might be multiplied into twenty, and at the same time how life might become capable of such increase as the possessor never even dreamed of. The author knows how to write also and has put it within an extremely interesting book. —H. H.

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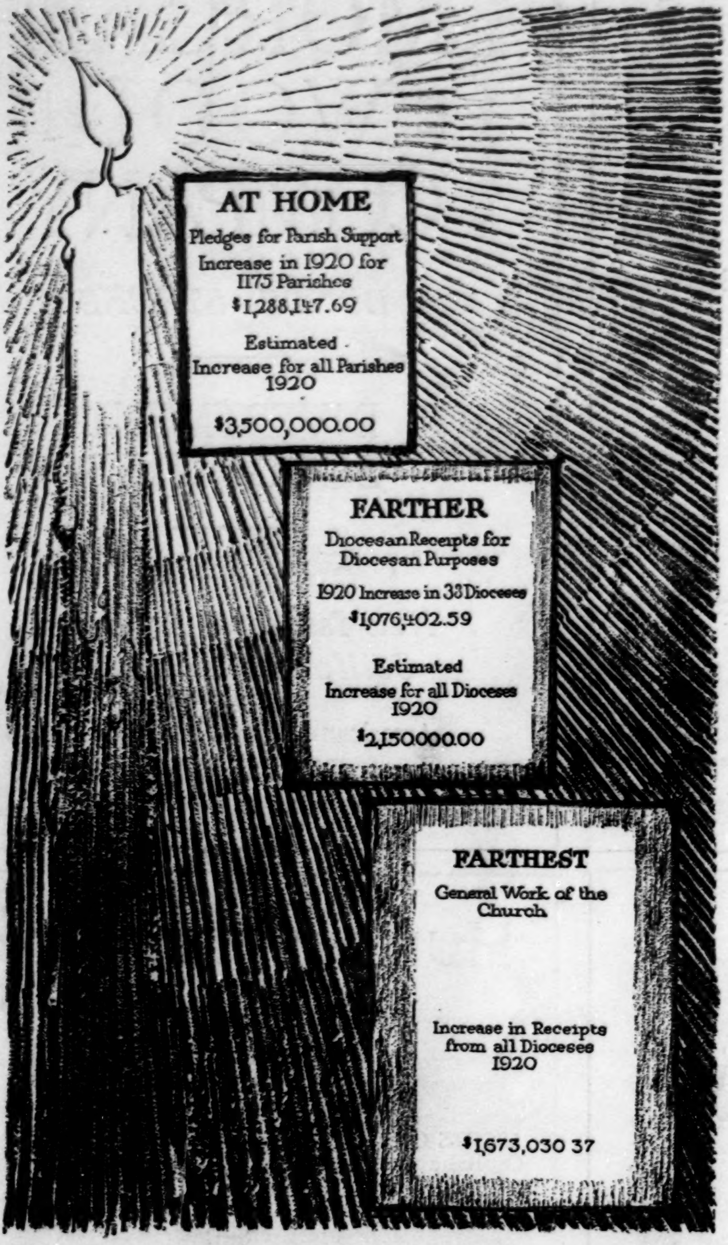
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¶The Every Member Canvass will be held throughout the Church on November 20.

¶This is the last Canvass of the triennium and the last Canvass before the next General Convention.

¶It should be borne in mind that it is also the first Canvass of the new Missionary Century.

¶An Every Member Canvass should be held annually because experience has shown that otherwise there is a loss of contributors; because there are new members; because some will desire to increase their pledges and some may be obliged to decrease them; because it promotes fellowship.

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